TRANSFORMATIONAL COMMUNITY ACTION LEADERSHIP DEVELOPMENT MANUAL FOR COMMUNITY ACTION DEVELOPMENT PROGRAM

Tibebu Alemayehu, D.Min.

BSBA, Century University, 1986
MBA, Century University, 1988
M.Div., Ashland Theological Seminary, 2003

Mentor
Kwame Abayomi, D.Min.

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ABSTRACT

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by

Tibebu Alemayehu

United Theological Seminary, 2004

Mentor

Kwame Abayomi, D.Min.

This doctoral project addressed unique and practical issues facing urban and rural communities. It based its findings on Ethiopia's community. It prepared a practical manual for local community leaders to develop a transformational training skill to empower and liberate community action leaders. Fieldwork seminars in designing a practical project and proposal writing were held. The results of the manual were evaluated by qualitative analyses devices, which resulted in many of the participants gaining new formal and practical knowledge regarding the subject and expressing a strong desire to learn more.

ACKNOWLEDGMENTS

If I stand successful and this project is well done, it is because of the people who have allowed me to stand firm, strong, and focused.

There are not enough words to express the debt I owe my wife Sinedu Alemayehu and my children Fetsum, Bethel, and Maranatha for their prayer support, and love in my full-time studies.

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DEDICATION

To my soul mate in Christ, my wife Sinedu, who sometimes believes in me more than I believe in myself. She has redefined the meaning of a virtuous woman through her love, prayer, and support. We have been able to make this doctoral journey a fun and challenging experience without losing our special gift of marriage and friendship.

To my children, Fetsum, Bethel, and Maranatha, who are a constant joy in my life. I hope and pray that I will always be the Christ-centered Daddy that you deserve to have. Day by day you make me prouder and prouder.

To my mother, "Fanteya," and my brother, Asnake, who played the greatest role in my childhood and youth, enabling me to become the person I am now. Their love and early educational support was the foundation that brought me this far.

To all of those who came before me and possessed these same ideas and thoughts, but were not given the chance to present them due to the stronghold of poverty and economic deprivation, I hope this book speaks for you.

INTRODUCTION

This researcher's past twenty-year journey has been very amazing. From the beginning, he knew that his calling was leadership because of the passion he believed was in him for reaching and empowering others. It is rooted deep in his heart. And he knew that he had great potential to contribute to his community. But the problem was he had no one to call a mentor in the ministry. The other obstacle in his early ministry was that he had never been employed where he could learn how to work with people. His first job was to be a freelance Evangelist organizing bible study and prayer meetings in different locations for the local church. Currently, those three home bible studies have been transformed into three churches.

The local church in Ethiopia was administered by elected church elders. Their work is looking to the program of the church meeting once a week. They had a wonderful fellowship and serving the Lord. All were in the same boat. In the researcher's early Bible college years in Kenya, there were over 10,000 thousand refugees in Nairobi alone. The Ethiopian population was over 5,000. There was no ministry or church to reach this people with the word of God and assist them in their day-to-day life. It was hard for him to see people perishing both physically and spiritually. Therefore, he had to start something somewhere saving one soul at time. In 1980, he took the faith action winning souls for Christ. In 1982, the first Ethiopian Church was planted in Nairobi, Kenya.

In 1984, he created his first non-profit Christian organization for relief and development programs for Ethiopia, Kenya and Uganda. By the end of 1987, he had over

56 full-time staff. In all this, the Lord opened different avenues for him to empower himself by learning and discovering new ideas and searching for new model of leadership where he could learn by observing their work. In his search, he came to observe that many companies have success in production, quality, and goodwill. On other side of the coin, many companies had collapsed in all production, quality and in the spread of good will. So my question was: what was the reason for this collapse?

For this purpose, he did his MBA graduate study in the area of decision-making and planning, assuming that a successful leader is a person who masters the best decision-making and planning talent and education. The hunger and the desire to learn about leadership and business executives led him to create thirteen questions for his final project.[1] The questions are:

1. In reviewing business executive behavior, what style of leadership (persuade, consult, join, delegate) has been chosen most frequently?

2. Is my leadership in being a business executive usually influenced more by force in my self, forces in the group or forces in the situation? Have I tended to neglect any of these forces?

3. Do I usually let the members of my different departments know how I intend to use my authority as the leader and how much influence they will have in making a particular decision?

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[1] Tibebu Alemayehu, "Decision Making and Planning," (MBA thesis, Century University, 1987), 9–11.

4. How much attention do I give to the long run objective (increasing motivation, individual development, teamwork, etc) when choosing a leadership style?

5. As a business executive, do I know the expectations of those being led? Do I make it possible for them to tell me what they like and do not like about my leadership?

6. As an executive leader, what kind of system am I using in approaching problems regarding the function of the whole organization?

7. As a leader, what kind of essential steps do I take in decision-making?

8. How do I take the importance of communication and participation in the decision-making process?

9. How do I define the words Authority, Responsibility, Accountability, as a business leader?

10. How do I see the importance of delegation for a success? And what kind of method do I use to delegate people in my framework?

11. As a business leader can I become successful in my leadership?

12. What is the quality of business executive and how can this qualification be achieved?

13. What is my strategy as a leader for the success of my organization?

These questions were not only the road map for his MBA project, but they became the road map for his ministry in leadership development. His current case was different from that of a corporation business executive. His whole life was involved in community

development and empowerment programs. Therefore, his project focus was based on his twenty-year work in the community, discovering how to become a leader who puts the needs of people first and studying transformation community action leadership development.

The goal in this project was to address the major problem affecting his context nation and to propose effective and tested solutions to empower the community action leadership with specific training tools in form of manual.

This doctoral study was the product of a more than twenty-year process of learning and gathering information. In this study, the researcher has tried to be very selective and to document direct questions and primary ideas from other sources. What he asks of the reader is to keep in mind is that, in preaching, studying and working in rural and urban communities for over twenty years and reading hundreds of books and literature, many ideas have taken root in his mind and spirit and were assimilated into his life. Over time, he forgot where they originated, but he knows they are not originally his.

The footnotes and the bibliography are guideposts that have influenced his life. Any undocumented ideas have not been intentional. If someone discovers their source, he will gladly give credit and thanks.

CHAPTER ONE

MINISTRY FOCUS

Spiritual Autography

The researcher was born in 1955, July 24 in a rural area of Deder (Harer province) Ethiopia with the population of less than 10,000. Ethiopia, Republic in northeastern Africa, is officially the Federal Democratic Republic of Ethiopia. Ethiopia is bounded on the northeast by Eritrea and Djibouti, on the east and southeast by Somalia, on the southwest by Kenya, and on the west and northwest by Sudan. A high plateau capped with rugged mountains covers much of Ethiopia; lowland desert surrounds the plateau region. Agriculture, the country's chief economic activity, is carried out in the fertile plateau area. Ethiopia has a diverse population, with more than 70 distinct ethnic and linguistic groups. The 1995 constitution established Ethiopia as a federation and created nine regions for the country's main ethnic groups.

In his small city, Christianity was dominated by the Muslim religion. They were fortunate to have devoted Mennonite missionaries in their village. They had a hospital that served the community well and a school up to 8th grade where he was privileged to go. He has one brother who is older. His mother and grandmother were known by their business in their small city. His father was a military officer. For most of my life, he was in the field. When the researcher was in fifth grade, he followed in the footsteps of his mother by starting a small business of selling eggs, chicken and cabbage to the local

teachers and missionaries. His business mentality was well developed and focused on what to do after high school. With the support of his own funds, he went to a high school that was about five hours drive north of Deder, the village where he was born. That was where he came to know the Lord and accepted him as his personal savior. After finishing high school, the researcher moved to one of the largest cities, which is about a five-hour drive east from the village. It is here where the Lord opened the door to serve Him as a freelance evangelist in Mesert Kiristos Church. The researcher was also able to continue the rest of his high school education. He was very privileged to have a dedicated missionary to take him through formal and informal education in preparing for the ministry.

In 1973, through the help of the missionary, the researcher entered the ministry as freelance evangelist in a new area where the church was not able to reach. Without any training, he was able to lead three bible study groups every week. In 1976, he was privileged to get a scholarship for a three-month bible school to study how to do better evangelism work. He was trained by a well-trained missionary and by local Ethiopian pastors. The training has changed the scope of his understanding in serving small local churches, especially the unreached rural area. It was then that he first started to pray seeking the Lord's will concerning how He wanted the researcher to serve Him for the rest of his life. After his formal three-month training, his local church endorsed him to the position of Evangelist. At this time, the country was facing a political change. In 1976, the history of the country opened a new chapter under a communist regime. During the early stages of the Communism, he was involved in forming underground fellowships and educating the believers to prepare for the worst during the challenge of communism. In

1979, God opened the door for him to join formal Bible College in Kenya. It is here that he came to understand the real purpose of God for his life, which is:

> To prepare God's people for works of service, so that the body of Christ may be built up, Until we all reach unity in the faith and become mature attaining to the whole measure of the fullness of Christ. (Ephesians 4:12 – 13)

His first college was with Scott Theological College in Kenya, Machakos. This college was under the Africa Inland Church, which is one of the strongest churches in East Africa. It was established under the African Inland Mission group. In 1981, his second year of college, his whole life entered into a new chapter and a new dimension through the covenant of marriage. September 19, 1981, he married Sinedu Agonafer.

As a student, the researcher was witnessing or doing evangelism among the Ethiopian refugees in Nairobi. The Lord gave a few converts, which gradually became a big church. In 1982, they were able to plant the first church among the Ethiopian immigrants. Many ministers and pastors were privileged to serve the church in the past years. In 1983, after his first bible college, he was able to continue his education in business administration. By the help of God, he received his BSBA from Century University. Meanwhile, the Lord gave him a burden to serve and reach out to the African refugees through a holistic ministry in Nairobi, Kenya.

It was in 1983 when the researcher fully entered the mission field reaching the poorest of the poor in East Africa. Kenya was the center for East Africa refugees. They had a big vision and burden to reach the East African refugees with the saving word of God and to rescue them from hunger and death. But they had no experience in urban development or relief programs. Their only experience was evangelism. They had no one to consult or look to for advice. In spite of this weakness, they started a small community

project in Nairobi for widows and a feeding program for orphan children under the name of ICR—International Christian Rehabilitation. The objective of the ICR mission was to reach the refugees with holistic ministry. But the name ICR indicated the vision and the desire to serve our people. Still since he had the determination, the researcher started writing proposals for donors. The first funds came from Christian Reformed World Relief Service to start the first training project for refugee widows. After three months, they received sponsorships for a fifty-children feeding program from World Missionary Evangelism. WME became the prime sponsor for the East Africa program until 1988.

In March 1984, the researcher was appointed to be the East Africa representative for WME and changed the name from ICR to WME. In the same year, they opened their office in Ethiopia under the Children's Commission of Ethiopia. In this year, the country was facing a drought that killed over a million people. WME was involved in opening an orphanage and feeding the hungry. In the same year, the researcher received a scholarship for advanced leadership training at Higgai Leadership Training Institute in Singapore. This was a great help to improve his leadership skills and to learn from others who had done it well. In 1985, they started a small water resource project in Uganda. In 1986, the happiest year in the researcher's life, his first and only son, Fetsum Tibebu, was born. In the same year, he received a scholarship for rural development leadership training under the International Rural Reconstruction Institute in the Philippines for six weeks. This training opened his eyes to see the root causes of poverty, sickness, and illiteracy. After this, he decided to invest my time and ministry to reach the rural community with holistic ministry. In this year, he was also taking classes for his MBA with Century University where he was able to finish his final thesis in "Decision Making and Planning By Business Executives" in January 1987. This is a mostly theoretical thesis. In 1987 before introducing their new

program, he was able to form a Philosophy of Rural Development around an old Chinese axiom that is the central piece of his rural development philosophy.

Go to the people

Live among the people

Learn from the people

Plan with the people

Start with what the people know

Build on what the people have Teach by showing learn by doing

Not a showcase but a pattern

Not odds and ends but a system

Not a peace meal but an integrated approach

Not to conform but to transform

Not relief but release

With God all things are possible.

These credos became the guiding map for all the programs of ARD to provide better and effective rural development programs, develop a rural development field director's manual, and a project planning and evaluation manual. In 1987, the researcher officially introduced the formation of Africa Rural Development, Inc. for the entire mission field. The entire project and the name of the offices were changed to this name.

This is how the ministry Africa Rural Development was started. Africa Rural Development (ARD) is an African-based Christian development organization whose main objective is helping where there is a need regardless of color or race. ARD was founded in Eastern Africa to carry out voluntary services and activities, which augment the effort of government welfare organizations. ARD is a non-profit, Christian humanitarian service

organization. ARD has facilitated grass roots development projects through the local church. The projects were designed to provide the methodologies to empower the rural African people to become economically self-reliant and to reach out to others for Christ. Our goal is:

- To help the African rural people to help themselves.
- To build public awareness and understanding as a necessary prerequisite for Africa poor assistance.
- To build a partnership with Christian churches, Governments, Foundations, and others associations in the spirit of collaboration as the most effective way to achieve the mission objective.
- To empower the local rural Church evangelism and discipleship program and equip the leaders of the church and the community.
- To build a public awareness and education campaign for a better understanding of what is truly needed to end hunger and poverty.

The ministry was able to open a children's home in Ethiopia, caring for over 250 orphans. Under that office, spiritual outreach ministry, agriculture, water project, school sponsorship and many other projects have been carried out. Also, they had a major relief and feeding program that fed over 100,000 people between 1984 and 1987. In Kenya, they had a child sponsorship program for over 1000 children, orphans and school dropouts because of poverty, a small income generating women's sewing project and a local evangelist support program. In Uganda, they had a child sponsorship for elementary students, an evangelist and pastor's financial support program and a water resource for the community. In 1988 before they phased out some of the projects in Kenya and Uganda,

they had over fifty professional and non-professional staff working with them. This year on April 15, God also blessed the researcher's family with their first baby girl, Bethel Tibebu.

In September 1988, the researcher started to phase out the entire project in Kenya and Uganda because he was unable to raise funds for new projects. The competition with U.S.-based humanitarian organizations was very hard. This forced him to consider moving to the USA and building the network to raise funds for new and existing projects for Ethiopian Children's Home and for the rural projects.

Journey to America

In 1991, after a year of prayer and consultation, the researcher moved to Michigan. The purpose of coming to North America was to find ways and means to build a network between Africa and North America. God has blessed this country materially. More than that, the people of America are generous and compassionate to extend their helping hands beyond their boundary. To begin this mission was hard until people knew who they were and understood a clear picture of their mission. Through the years of living, working, worshiping, and serving the people, they have received positive response and encouragement from churches and individuals across the region.

In 1993, the researcher was able to send a container of medical supplies and clothing to the Ethiopian Children's Home. On June 23 1994, God blessed their family with a second daughter, Maranata Tibebu. In 1995, he was able to send food supplies to Rwanda for victims of tribal war. In 1997, they phased out the Ethiopia project and handed the Children's Home over to the Government because of a lack funds to run the Children's Home with new orphans. At present, he is involved in church planting in

Dearborn Michigan and coordinating peace and conflict transformation prayer missions between Ethiopian and Eritrea Christians in North America.

The setting of the context—Ethiopia[1]

Profile

Official Name: Federal Democratic Republic of Ethiopia

Geography

Area: 1.1 million sq. km (472,000 sq. mi.); about the size of Texas, Oklahoma, and New Mexico combined.

Cities: *Capital*—Addis Ababa (pop. 2.3 million). *Other cities*—Dire Dawa (180,000), Harar (138,000), Dessie (105,000), Nazret (100,000), Bahir Dar (95,000), Awassa (90,000)

Terrain: High plateau, mountains, dry lowland plains.

Climate: Temperate in the highlands; hot in the lowlands.

People

Nationality: *Noun and adjective*—Ethiopian(s).

Population (2002 est.): 64 million.

Annual growth rate: 3%.

Ethnic groups (est.): Oromo 35%, Amhara 30%, Tigre 6%-8%, Somali 6%.

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[1] This information was composed with the collaboration of U.S. Department of State through the office of East Africa affaires, Bureau of African affairs.

Religions: Muslim 40%, Ethiopian Orthodox Christian 45%-50%, Protestant 5%, indigenous beliefs, remainder.

Languages: Amharic (official), Tigrinya, Oromifa, English, Somali.

Education: *Years compulsory*—none. *Attendance* (elementary)—46%. *Literacy*—25%. Health: *Infant mortality rate*—112/1,000 live births.

Work force: *Agriculture*—80%. Industry and commerce—20%.

Government

Type: Federal Republic.

Constitution: Ratified 1994.

Branches: *Executive*—President, Council of State, Council of Ministers. Executive power resides with the prime minister. *Legislative*—bicameral parliament. *Judicial*—divided into Federal and Regional Courts.

Administrative subdivisions: 10 regions.

Political parties: Ethiopian People's Revolutionary Democratic Front (EPRDF) and 50 other registered parties, most of which are small and ethnically based.

Suffrage: Universal.

Central government budget: $1.76 billion.

Defense: $128 million (7.3%).

National holiday: May 28.

Flag: Green, yellow and red horizontal stripes from top to bottom, with gold five-pointed star and rays on a blue circular background.

Economy

Real GDP: $6.1 billion.

Annual growth rate (last 5 years): 8%.

Per capita income: $110.

Average inflation rate (last 3 years): 3.5%.

Natural resources: Potash, salt, gold, copper, platinum, natural gas (unexploited).

Agriculture (40% of GDP): *Products*—coffee, cereals, pulses, oilseeds, khat, meat, hides and skins. *Cultivated land*—67%.

Industry (13.7% of GDP): *Types*—textiles, processed foods, construction, cement, hydroelectric power.

Trade (1996): *Exports*—$783 million. *Imports*—$1.65 billion.

Official exchange rate (Feb. 1998): 6.92 Ethiopian Birr=U.S. $1.

Fiscal year: July 8-July 7.

Geography

Ethiopia is located in the Horn of Africa and is bordered on the north and northeast by Eritrea, on the east by Djibouti and Somalia, on the south by Kenya, and on the west and southwest by Sudan. The country has a high central plateau that varies from 1,800 to 3,000 meters (6,000-10,000 ft.) above sea level, with some mountains reaching 4,620 meters (15,158 ft.). Elevation is generally highest just before the point of descent to the Great Rift Valley, which splits the plateau diagonally. A number of rivers cross the plateau—notably the Blue Nile rising from Lake Tana. The plateau gradually slopes to the lowlands of the Sudan on the west and the Somali-inhabited plains to the southeast.

The climate is temperate on the plateau and hot in the lowlands. At Addis Ababa, which ranges from 2,200 to 2,600 meters (7,000-8,500 ft.), maximum temperature is 26° C (80° F) and minimum 4° C (40° F). The weather is usually sunny and dry with the short (belg) rains occurring February-April and the big (meher) rains beginning in mid-June and ending in mid-September.

People

Ethiopia's population is highly diverse. Most of its people speak a Semitic or Cushitic language. The Oromo, Amhara, and Tigreans make up more than three-fourths of the population, but there are more than 80 different ethnic groups within Ethiopia. Some of these have as few as 10,000 members. In general, most of the Christians live in the highlands, while Muslims and adherents of traditional African religions tend to inhabit lowland regions. English is the most widely spoken foreign language and is taught in all secondary schools. Amharic was the language of primary school instruction but has been replaced in many areas by local languages such as Oromifa and Tigrinya.

History

Ethiopia is the oldest independent country in Africa and one of the oldest in the world. Herodotus, the Greek historian of the fifth century B.C. describes ancient Ethiopia in his writings. The Old Testament of the Bible records the Queen of Sheba's visit to Jerusalem. According to legend, Menelik I, the son of King Solomon and the Queen of Sheba, founded the Ethiopian Empire. Missionaries from Egypt and Syria introduced Christianity in the fourth century A.D. Following the rise of Islam in the seventh century, Ethiopia was gradually cut off from European Christendom. The Portuguese established

contact with Ethiopia in 1493, primarily to strengthen their hegemony over the Indian Ocean and to convert Ethiopia to Roman Catholicism. There followed a century of conflict between pro- and anti-Catholic factions, resulting in the expulsion of all foreign missionaries in the 1630s. This period of bitter religious conflict contributed to hostility toward foreign Christians and Europeans, which persisted into the 20th century and was a factor in Ethiopia's isolation until the mid-19th century.

Under the Emperors Theodore II (1855-68), Johannes IV (1872-89), and Menelik II (1889-1913), the kingdom began to emerge from its medieval isolation. When Menelik II died, his grandson, Lij Iyassu, succeeded to the throne but soon lost support because of his Muslim ties. He was deposed in 1916 by the Christian nobility and Menelik's daughter, Zewditu, was made empress. Her cousin, Ras Tafari Makonnen (1892-1975), was made regent and successor to the throne.

In 1930, after the empress died, the regent, adopting the throne name Haile Selassie, was crowned emperor. His reign was interrupted in 1936 when Italian Fascist forces invaded and occupied Ethiopia. The emperor was forced into exile in England despite his plea to the League of Nations for intervention. Five years later, the Italians were defeated by British and Ethiopian forces and the emperor returned to the throne.

After a period of civil unrest that began in February 1974, the aging Haile Selassie I was deposed on September 12, 1974, and a provisional administrative council of soldiers, known as the Derg ("committee") seized power from the emperor and installed a government that was socialist in name and military in style. The Derg summarily executed 59 members of the royal family and ministers and generals of the emperor's government; Emperor Haile Selassie was strangled in the basement of his palace on August 22, 1975.

Lt. Col. Mengistu Haile Mariam assumed power as head of state and Derg chairman, after having his two predecessors killed. Mengistu's years in office were marked by a totalitarian-style government and the country's massive militarization, financed by the Soviet Union and the Eastern Bloc, and assisted by Cuba. From 1977 through early 1978 thousands of suspected enemies of the Derg were tortured and/or killed in a purge called the "red terror." Communism was officially adopted during the late 1970s and early 1980s with the promulgation of a Soviet-style constitution, Politburo, and the creation of the Workers' Party of Ethiopia (WPE).

In December 1976, an Ethiopian delegation in Moscow signed a military assistance agreement with the Soviet Union. The following April, Ethiopia abrogated its military assistance agreement with the United States and expelled the American military missions. In July 1977, sensing the disarray in Ethiopia, Somalia attacked across the Ogaden Desert in pursuit of its irredentist claims to the ethnic Somali areas of Ethiopia. Ethiopian forces were driven back far inside their own frontiers but, with the assistance of a massive Soviet airlift of arms and Cuban combat forces, they stemmed the attack. The major Somali regular units were forced out of the Ogaden in March 1978. Twenty years later, the Somali region of Ethiopia remains under-developed and insecure.

The Derg's collapse was hastened by droughts and famine, as well as by insurrections, particularly in the northern regions of Tigray and Eritrea. In 1989, the Tigrayan People's Liberation Front (TPLF) merged with other ethnically based opposition movements to form the Ethiopian Peoples' Revolutionary Democratic Front (EPRDF). In May 1991, EPRDF forces advanced on Addis Ababa. Mengistu fled the country and was granted asylum in Zimbabwe, where he still resides.

In July 1991, the EPRDF, the Oromo Liberation Front (OLF), and others established the Transitional Government of Ethiopia (TGE) that was comprised of an 87-member Council of Representatives and guided by a national charter that functioned as a transitional constitution. In June 1992 the OLF withdrew from the government; in March 1993, members of the Southern Ethiopia Peoples' Democratic Coalition left the government.

In May 1991, the Eritrean People's Liberation Front (EPLF), led by Isaias Afwerki, assumed control of Eritrea and established a provisional government. This provisional government independently administered Eritrea until April 23-25, 1993, when Eritreans voted overwhelmingly for independence in a UN-monitored free and fair referendum. Eritrea was declared independent on April 27, and the U.S. recognized Eritrean independence on April 28.

In Ethiopia, President Meles Zenawi and members of the TGE pledged to oversee the formation of a multi-party democracy. The election for a 547-member constituent assembly was held in June 1994, and this assembly adopted the constitution of the Federal Democratic Republic of Ethiopia in December 1994. The elections for Ethiopia's first popularly chosen national parliament and regional legislatures were held in May and June 1995. Most opposition parties chose to boycott these elections, ensuring a landslide victory for the EPRDF. International and non-governmental observers concluded that opposition parties would have been able to participate had they chosen to do so.

The Government of the Federal Democratic Republic of Ethiopia was installed in August 1995. The EPRDF-led government of Prime Minister Meles has promoted a policy of ethnic federalism, devolving significant powers to regional, ethnically-based authorities. Ethiopia today has 10 semi-autonomous administrative regions that have the power to

raise and spend their own revenues. Under the present government, Ethiopians enjoy greater political participation and freer debate than ever before in their history, although some fundamental freedoms, including freedom of the press, are in practice somewhat circumscribed.

Principal Government Officials

President—Girma W. Giorgis

Prime Minister—Meles Zenawi

Deputy Prime Minister—Kassu Ilala

Deputy Prime Minister and Minister of National Defense—Tefera Waluwa

Minister of Foreign Affairs—Seyoum Mesfin

Ethiopia maintains an embassy in the U.S. at 2134 Kalorama Road, N.W., Washington, D.C. 20008 (tel. 202/234-2281) headed by Ambassador Berhane Gebre-Christos. A separate trade and commercial office is located at 1800 K Street, N.W., Suite 824, Washington, D.C. 20006 (tel. 202/452-1272).

Defense

The Ethiopian National Defense Force (ENDF) has approximately 100,000 personnel, which makes it one of the largest military forces in Africa. This number is significantly smaller than the 250,000 plus troops that existed during the Derg regime that fell to the rebel forces in 1991. The U.S. was Ethiopia's major arms supplier from the end of World War until 1977, when Ethiopia began receiving massive arms shipments from the Soviet Union. These shipments, including armored patrol boats, transport and jet fighter aircraft, helicopters, tanks, trucks, missiles, artillery, and small arms have incurred an

unserviced Ethiopian debt to the former Soviet Union estimated at more than $3.5 billion. Since the early 1990s, the ENDF has been in transition from a rebel force to a professional military organization with the aid of the U.S. and other countries. Training in demanding humanitarian and peacekeeping operations, professional military education, and military justice are among the major programs sponsored by the U.S.

Economy

The current government has embarked on a program of economic reform, including privatization of state enterprises and rationalization of government regulation. While the process is still ongoing, the reforms have begun to attract much-needed foreign investment.

The Ethiopian economy is based on agriculture, which contributes 45% to the GNP and more than 80% of exports and employs 85% of the population. The major agricultural export crop is coffee, providing 65%-75% of Ethiopia's foreign exchange earnings. Other traditional major agricultural exports are hides and skins, pulses, oilseeds, and the traditional "khat," a leafy shrub that has psychotropic qualities when chewed.

Ethiopia's agriculture is plagued by periodic drought, soil degradation caused by overgrazing, deforestation, high population density, and poor infrastructure, making it difficult and expensive to get goods to market. Yet it is the country's most promising resource. A potential exists for self-sufficiency in grains and for export development in livestock, grains, vegetables, and fruits.

Gold, marble, limestone, and small amounts of tantalum are mined in Ethiopia. Other resources with potential for commercial development include large potash deposits, natural gas, iron ore, and possibly oil and geothermal energy. Although Ethiopia has good

hydroelectric resources, which power most of its manufacturing sector, it is totally dependent on imports for its oil. A landlocked country, Ethiopia uses the seaports of Assab and Massawa in Eritrea. Ethiopia also uses the port of Djibouti, connected to Addis Ababa by rail, for international trade. Of the 23,812 kilometers of Ethiopia's all-weather roads, 15% are asphalt. Mountainous terrain and the lack of good roads and sufficient vehicles make land transportation difficult. However, the government-owned airline is excellent. Ethiopian Airlines serves 38 domestic airfields and has 42 international destinations.

Dependent on a few vulnerable crops for its foreign exchange earnings and reliant on imported oil, Ethiopia lacks sufficient foreign exchange. The financially conservative government has taken measures to solve this problem, including stringent import controls and sharply reduced subsidies on retail gasoline prices. Nevertheless, the largely subsistence economy is incapable of supporting high military expenditures, drought relief, an ambitious development plan, and indispensable imports such as oil and, therefore, must depend on foreign assistance.

Foreign Relations

Ethiopia was relatively isolated from major movements of world politics until the 1895 and 1935 Italian invasions. Since World War II, it has played an active role in world and African affairs. Ethiopia was a charter member of the United Nations and took part in UN operations in Korea in 1951 and the Congo in 1960. Former Emperor Haile Selassie was a founder of the Organization of African Unity (OAU). Addis Ababa is the host capital for the UN Economic Commission for Africa and the OAU.

Although nominally a member of the Non-Aligned Movement, after the 1974 revolution Ethiopia moved into a close relationship with the Soviet Union and its allies and supported their international policies and positions until the change of government in 1991. Today, Ethiopia has very good relations with the U.S. and the West, especially in responding to regional instability and, increasingly, through economic involvement. Ethiopia's relations with Eritrea are extremely close, reflecting the shared revolutionary struggle against the Derg. Continuing instability along Ethiopia's borders with Sudan and Somalia contributes to tension with the National Islamic Front regime in Sudan and several groups in Somalia.

The Current Effect of Poverty on the Nation

UNICEF-Ethiopia has reported in its official summery of the State of the world's children 2003 the following report, with its priorities.

The 2002 failure of both belg and meher rains (short and long rains) in many Ethiopian regions has put at high risk the survival of about 12.6 million people, and possibly 3 million more in the short term, due to the lack of emergency food and medical attention. Some 4.2 million people are suffering from acute lack of water. Household assets have been depleted by previous crises and traditional coping mechanisms have been at a loss to face this acute crisis, especially as the dry season advances to its height.

Synergy

For the last twenty years, the researcher has been working in rural development programs for the East African community. Since 2000, he has been coordinating conflict transformation (peace prayer mission) for Ethiopian and Eritrean Christians in North

America. Looking back on the grass roots mission, one of the main problems was finding well-informed or equipped leaders. Having a naturally gifted leader will help in the short term. However, the success of long-lasting rural and urban development will occur only if time and resources are invested in training and educating the local leaders to take charge of their own development program.

The researcher has a very clear vision and a workable implementation strategy. But the key for this vision implementation is having a very clear leadership development program. Therefore in his doctoral studies, it was his desire to study and develop an applicable leadership development manual that can be used or applied for any urban ministry. In this manual, he will endeavor to address unique and practical issues of his community, focusing on women and children who are the victims of poverty and injustice and reflecting the need of leadership development for community-based development. His work experience and leadership role in the field of rural development program for over twenty years and his successful peacemaking ministry for the last five years fits him to address the needs of a leadership program for his context. In addition, coming from the East African rural community, he can easily identify with the problems facing his people and outline a workable solution. His past work experience has produced a clear idea of what he wants to do professionally and personally and he has the strength to persist in the face of setbacks and even failures. Coming from the rural community, he has the passion for the promise of life combined with a very practical passion for vocation, profession and a course of action. His educational background, especially his first graduate study in Business Administration, has given him the foundational understanding of general business management principles. His second graduate study gave him the Christian principles of leadership. Therefore, the combination of the above studies and the experience will allow

him to develop a practical leadership development manual for the ministry of the Christian community-based development program.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

Literature review

Researchers have examined leadership skills from a variety of perspectives. Early analyses of leadership from the 1900s to the 1950s differentiated between leader and follower characteristics. Finding that no single trait or combination of traits fully explained leaders' abilities, researchers then began to examine the influence of the situation on leaders' skills and behaviors. Subsequent leadership studies attempted to distinguish effective from non-effective leaders. These studies attempted to determine which leadership behaviors were exemplified by effective leaders. To understand what contributed to making leaders effective, researchers used the contingency model in examining the connection between personal traits, situational variables, and leader effectiveness. Leadership studies of the 1970s and 1980s once again focused on the individual characteristics of leaders that influenced their effectiveness and the success of their organizations. These investigations led to the conclusion that leaders and leadership are crucial but complex components of organizations.

Traits Model of Leadership

Initial investigations of leadership considered leaders as individuals endowed with certain personality traits that constituted their abilities to lead. The studies investigated

individual traits such as intelligence, birth order, socioeconomic status, and child-rearing practices.[1] Stogdill identified the following categories of personal factors associated with leadership: **Capacity:** The Capability to build workers, systems, or organization to produce per time period, **Achievement:** Leadership which demonstrate success in his mission, **Responsibility:** Leadership accountability, **Participation:** the style of leadership in which the leader involves one or more employees in determining what to do and how to do it, **Status:** The leader's strong position in his ability to lead. Stogdill concluded that such a narrow characterization of leadership traits was insufficient: "A person does not become a leader by virtue of the possession of some combination of traits"[2] The attempts to isolate specific individual traits led to the conclusion that no single characteristic can distinguish leaders from non-leaders.

Situational Leadership: Impact of the Setting on Leaders

These "trait" investigations were followed by examinations of the "situation" as the determinant of leadership abilities, leading to the concept of situational leadership. Studies attempted to identify "distinctive characteristics of the setting to which the leader's success could be attributed."[3] Hencley reviewed leadership theories and noted that "the situation approach maintains that leadership is determined not so much by the characters

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[1] B. M. Bass, *Leadership, Psychology, and Organizational Behavior* (New York: Harper, 1960); C. Bird, *Social Psychology* (New York: D. Appleton-Century, 1940); R. M. Stogdill, *Handbook of Leadership* (New York: The Free Press, 1974).

[2] R. M. Stogdill, "Personal factors associated with leadership: A survey of the literature," *Journal of Psychology* 25 (1948), 64.

[3] W. K. Hoy and C. G. Miskel, *Educational Administration: Theory, Research, and Practice* (New York: Random House, 1987), 273.

of the individuals as by the requirements of social situation"[4] According to this research focus, a person could be a follower or a leader depending upon circumstances. Attempts were made to identify specific characteristics of a situation that affected leaders' performance. Hoy and Miskel listed four areas of situational leadership: "structural properties of the organization, organizational climate, role characteristics, and subordinate characteristics."[5] Situational leadership revealed the complexity of leadership but still proved to be insufficient because the theories could not predict which leadership skills would be more effective in certain situations.

Effective Leaders: Two Dimensions

Other attempts to examine leadership have yielded information about the types of behaviors leaders exhibited in order to determine what makes effective leaders effective. These behaviors have been categorized along two common dimensions: initiating structures (concern for organizational tasks) and consideration (concern for individuals and interpersonal relations). Initiating structures include activities such as planning, organizing, and defining the tasks and work of people—how work gets done in an organization. Consideration addresses the social, emotional needs of individuals—their recognition, work satisfaction and self-esteem influencing their performance. Other researchers conceptualized these two dimensions as effectiveness and efficiency,[6] goal

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[4] S. P. Hencley, "Situational behavioral approach to the study of educational leadership," in L. C. Cunningham and W. J. Gephart, eds. *Leadership: The Science and Art Today* (Itaska, IL: F. E. Peacock Publishers, 1973), 38.

[5] Hoy and Miskel, *Educational administration*, 273.

[6] C. I. Barnard, *The Function of the Executive* (Cambridge, MA: Harvard University Press, 1938).

achievement and group maintenance,[7] instrumental and expressive needs,[8] and system- or person-oriented behaviors.[9] Speculation about which dimension, initiating structures or consideration was more important for various situations led to the assessment of leaders' skills along these two dimensions. Among the assessment instruments developed to measure leadership skills, the Leader Behavior Description Questionnaire (LBDQ) has been the most used. Halpin stated that one of the major findings resulting from the LBDQ data was that "effective leadership behavior tends most often to be associated with high performance on both dimensions" [10]

In summary, the situational approach to leadership supported the contention that effective leaders are able to address both the tasks and human aspects of their organizations.

Contingency Models: More than the Situation

Other research efforts to identify leadership characteristics focused on the fit between personality characteristics, leaders' behaviors, and situational variables. The "situational leadership" approach contains an underlying assumption that different situations require different types of leadership, while the contingency approach attempts to

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[7] D. Cartwright and A. Zander, *Group Dynamics—Research and Theory* (Evanston, IL: Row Peterson, 1960).

[8] A. Etzioni, *A Comparative Analysis of Complex Organizations* (New York: Free Press, 1961).

[9] R. M. Stogdill, *Manual for the Leader Behavior Description Questionnaire—Form XII* (Columbus, OH: Ohio State University, Bureau of Business Research, 1963).

[10] A. W. Halpin, *Theory And Research In Administration* (New York: Macmillan, 1966), 97.

"specify the conditions or situational variables that moderate the relationship between leader traits or behaviors and performance criteria"[11]

Fiedler, differentiating between leadership styles and behaviors, concluded that leadership styles indicate leaders' motivational systems and that leadership behaviors are leaders' specific actions. He believed that group effectiveness was a result of the leaders' style and the situation's favorableness.[12] House's Path-Goal Theory included the interaction of leadership behaviors with situation characteristics in determining the leaders' effectiveness. House identified two situational variables (subordinates' personal characteristics and environmental demands such as the organization's rules and procedures) and four leadership behaviors that most strongly contributed to leaders' effectiveness: **Directive leadership**: Clarify path to reward for more effort, improved satisfaction and performance. **Achievement-oriented leadership:** Self high goals for more effort, improved satisfaction and performance. **Supportive leadership:** increase confidence to achieve work outcome and **Participative leadership:** Clarify follower's needs and change rewards. The contingency models furthered the understanding of leadership but did not completely clarify what combination of personality characteristics, leaders' behaviors, and situational variables are most effective.[13]

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[11] Hoy and Miskel, *Educational Administration*, 274.

[12] F. E. Fielder, *A Theory Of Leadership Effectiveness* (New York: McGraw-Hill 1967).

[13] R. J. House, "A Path Goal Theory Effectiveness," *Administration Science Quarterly* 16 (1971): 321-338.

Non-leader Leadership: Many Leaders

Similar to the contingency explanation of leadership is the notion of organizational leadership. Barnes and Kriger suggest that previous theories of leadership were insufficient because they "deal more with the single leader and multi-follower concept than with organizational leadership in a pluralistic sense"[14]

They contend that leadership is not found in one individual's traits or skills but is a characteristic of the entire organization, in which "leader roles overlapped, complemented each other, and shifted from time to time and from person to person. . . . [implying a] more inclusive concept of leadership."[15] This concept of organizational leadership has not been examined as closely as the investigations of individual leadership traits and behaviors.

An extension of organizational leadership is the concept of shared leadership. Slater and Doig refute the assumption that leadership is a possession of one individual and state that such a supposition ignores the "possibility that leadership may also be exercised by a team of individuals."[16]

Murphy states that the hero-leader framework "ignores the invisible leadership of lower-level staff members throughout effective organizations"[17]

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[14] L. B. Barnes and M. P. Kriger, "The Hidden Side Of Organizational Leadership," *Sloan Management Review* 28 no. 1 (1986): 15.

[15] Ibid., 16.

[16] R. O. Slater and J. W. Doig, "Leadership in education: Issues of entrepreneurship," *Education and Urban Society* 20 no. 3 (1988): 296.

[17] J. T. Murphy, "The unheroic side of leadership: Notes from the swamp," *Phi Delta Kappan* 69, (1988): 655.

Current Leadership Research

The leadership literature of the 1970s and 1980s, with its focus on effective leaders, revisited personal traits as determinants of leadership abilities. It primarily contributed to understanding the impact of personal characteristics and individual behaviors of effective leaders and their role in making organizations successful. The studies differentiated between leaders and managers and introduced a new leadership characteristic—vision—and explored its importance. Along with having vision, effective leaders are said to facilitate the development of a shared vision and value the human resources of their organizations. In addition to these insights on leadership, a new theory emerged—transformational leadership.

Leaders Versus Managers

"Managers are people who do things right and leaders are people who do the right thing."[18]

Burns describes managers as transactors and leaders as transformers. Managers concern themselves with the procurement, coordination, and distribution of human and material resources needed by an organization.[19]

The skills of a manager facilitate the work of an organization because they ensure that what is done is in accord with the organization's rules and regulations. The skills of a leader ensure that the work of the organization is what it needs to be. Leaders facilitate

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[18] W. Bennis and B. Nanus, *Leaders: The Strategies for Taking Charge* (New York: Harper & Row, 1985), 21.

[19] G. C. Ubben and L. W. Hughes, *The Principal: Creative Leadership for Effective Schools* (Boston, MA: Allyn and Bacon, 1987).

the identification of organizational goals. They initiate the development of a vision of what their organization is about. "Management controls, arranges, does things right; leadership unleashes energy, sets the vision so we do the right thing."[20]

The central theme of the research is that those who find themselves supervising people in an organization should be both good managers and good leaders. As Duttweiler and Hord stated, "the research shows that in addition to being accomplished administrators who develop and implement sound policies, procedures, and practices, effective administrators are also leaders who shape the school's culture by creating and articulating a vision, winning support for it, and inspiring others to attain it."[21]

Vision

"All leaders have the capacity to create a compelling vision, one that takes people to a new place, and the ability to translate that vision into reality."[22]

Current leadership literature frequently characterizes the leader as the vision holder, the keeper of the dream, or the person who has a vision of the organization's purpose. In *Leadership Is an Art*, De Pree asserts that "the first responsibility of a leader is to define reality."[23] Bennis writes that leaders "manage the dream."[24]

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[20] Bennis and Nanus, *Leaders*, 21.

[21] P. C. Duttweiler and S. M. Hord, Dimensions of effective leadership (Austin, TX: Southwest Educational Development Laboratory, 1987), 65.

[22] W. Bennis, "Managing the dream: Leadership in the 21st century," *Training: The Magazine of Human Resource Development*, 27 no. 5 (1990): 46.

[23] M. De Pree, *Leadership Is an Art* (New York: Doubleday, 1989), 9.

[24] W. Bennis, "Managing the dream," 46.

Vision is defined as "the force which molds meaning for the people of an organization" by Manasse.[25] According to Manasse, this aspect of leadership is "visionary leadership" and includes four different types of vision: organization, future, personal, and strategic. Organizational vision involves having a complete picture of a system's components as well as an understanding of their interrelationships. "Future vision is a comprehensive picture of how an organization will look at some point in the future, including how it will be positioned in its environment and how it will function internally."[26] Personal vision includes the leader's personal aspirations for the organization and acts as the impetus for the leader's actions that will link organizational and future vision. "Strategic vision involves connecting the reality of the present (organizational vision) to the possibilities of the future (future vision) in a unique way (personal vision) that is appropriate for the organization and its leader."[27] A leader's vision needs to be shared by those who will be involved in the realization of the vision.

Shared Vision

An important aspect of vision is the notion of "shared vision." "Some studies indicate that it is the presence of this personal vision on the part of a leader, shared with members of the organization, that may differentiate true leaders from mere managers."[28] A leader's vision needs to be shared by those who will be involved in the realization of the vision. Murphy applied shared vision to previous studies of policy makers and policy

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[25] A. L. Manasse, "Vision and leadership: Paying attention to intention," *Peabody Journal of Education* 63 no. 1 (1986): 150.

[26] Ibid., 157.

[27] Ibid., 162.

[28] Ibid., 151.

implementation; he found that those studies identified gaps between policy development and its implementation and concluded that this gap also applies to current discussions of vision. He stressed the need for the development of a shared vision. "It is rare to see a clearly defined vision articulated by a leader at the top of the hierarchy and then installed by followers."[29]

Whether the vision of an organization is developed collaboratively or initiated by the leader and agreed to by the followers, it becomes the common ground, the shared vision that compels all involved. "Vision comes alive only when it is shared."[30]

Valuing Human Resources.

Leaders go beyond the development of a common vision; they value the human resources of their organizations. They provide an environment that promotes individual contributions to the organization's work. Leaders develop and maintain collaborative relationships formed during the development and adoption of the shared vision. They form teams, support team efforts, develop the skills groups and individuals need, and provide the necessary resources, both human and material, to fulfill the shared vision.

Transformational Leadership

Burns introduced the concept of transformational leadership, describing it as not a set of specific behaviors but rather a process by which "leaders and followers raise one another to higher levels of morality and motivation."[31]

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[29] Murphy, "The unheroic side of leadership," 656.

[30] F. Westley and H. Mintzberg, "Visionary leadership and strategic management," *Strategic Management Journal* 10 (1989): 21.

[31] J. M. Burns, *Leadership* (New York: Harper & Row, 1978), 20.

He stated that transformational leaders are individuals who appeal to higher ideals and moral values such as justice and equality and can be found at various levels of an organization. Burns contrasted transformational leaders from transactional leaders, which he described as leaders who motivated by appealing to followers' self interest. Working with Burns' definition of transformational leadership, Bass asserts that these leaders motivate followers by appealing to strong emotions regardless of the ultimate effects on the followers and do not necessarily attend to positive moral values. The Reverend Jim Jones of the Jonestown massive suicide could be an example of Bass' definition of transformational leadership. Other researchers have described transformational leadership as going beyond individual needs, focusing on a common purpose, addressing intrinsic rewards and higher psychological needs such as self-actualization, and developing commitment with and in the followers.[32]

In summary, the study reveals that effective leadership in an organization is critical. Early examinations of leaders reported the differences between leaders and followers. Subsequent leadership studies differentiated effective from non-effective leaders. The comparison of effective and non-effective leaders led to the identification of two

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[32] American Association of School Administrators, *Challenges for School Leaders* (Arlington, VA: American Association of School Administrators, 1986; B. M. Bass, *Leadership, Psychology, and Organizational Behavior* (New York: Harper, 1960); Bennis and Nanus, *Leadership*; P. Coleman and L. La Roque, *Struggling to be "Good Enough": Administrative Practices and School District Ethos* (New York: The Falmer Press, 1990); P. C. Kirby, L. V. Paradise and M. I. King, "Extraordinary Leaders in Education: Understanding Transformational Leadership," *Journal of Educational Research* 85 no. 5 (1992): 303–311; K. A. Leithwood, "The Move Toward Transformational Leadership," *Educational Leadership* 49 no. 5 (1992): 8-12; K. A. Leithwood, and D. Jantzi, "Transformational Leadership: How Principals Can Help Reform School Cultures," *School Effectiveness and School Improvement* 1 no. 4 (1990): 249-280; K. A. Leithwood and R. Steinbach, "Indicators of Transformational Leadership in the Everyday Problem Solving of School Administrators," *Journal of Personnel Evaluation in Education* 4 no. 3 (1991): 221-244; T. J. Sergiovanni, "The Leadership Needed For Quality Schools," in T. J. Sergiovanni and J. H. Moore (eds.), *Schooling For Tomorrow: Directing Reforms To Issues That Count* (Boston: Allyn and Bacon, 1989), 213-226; T. J. Sergiovanni, "Adding Value To Leadership Gets Extraordinary Results," *Educational Leadership*, 47 no. 8 (1990): 23-27.

dimensions, initiating structures and consideration, and revealed that effective leaders were high performers in both. Leadership was recognized as a complex enterprise, and as recent studies assert, vision and collaboration are important characteristics of effective leadership. What is it about certain leaders that enables them to lead their organizations to change? There is a clear progression in the research literature from static to dynamic considerations.

Ministry Model One—Nehemiah

In the beginning of my ministry in 1983, God directed my attention to the book of Nehemiah and to the study of his leadership principles and character to apply to my life. I know that we have a different challenge and personality. But I had a lot to learn from his experience and from the way he approached his people to see what he saw in regards to the distraction of the wall. My call and my vision are to restore the heart of the local community leaders whose identity was distorted by poverty and injustice, to build leaders who at the end will stand for the well being of there community.

The book of Nehemiah, therefore, is called the book of the "Reconstruction of the House" and the "Re-instruction of the people." The book of Esther, similarly, is called the book of the Restoration. Both of these books are prophetic of the day of restoration in which we are now living. God is restoring, rebuilding and re-instructing His people. Let us now note in the book of Nehemiah some of the spiritual principles of leadership.

Leadership must have a burden to build up the broken walls of the Church. In Nehemiah 1:3, 4, we see a specific order in which Nehemiah, who represents the ministry, responded to the broken walls and burned gates of the city because of the burden he had to reconstruct them.

The steps of his leadership

First, Nehemiah sat down and wept over the problem (1: 4). Sitting down can represent a good reaction of ministry to problems in the church. Whenever a leader becomes aware of a problem in his local church or community, he should not throw together a new church program. He should avoid nervous reactions and sit down to pray, think and study God's Word. He should seek the Lord through the Word for answers to the problems.

Next, Nehemiah wept over the problem (v. 4). The poor condition of Jerusalem and God's people so moved this man inwardly that he expressed his concern outwardly. Leaders need to feel the needs of the Body of Christ. They must pour out their souls before the Lord in an emotional and heart-felt way. Heart-felt prayers are the only kind the God listens to.

David was a "man after God's own heart" because he took his relationship with his heavenly Father as a serious covenant that involved his emotions. David cried, "the zeal of thine house hath eaten me up . . . I wept and chastened my soul" (Psalm 69:9, 10). Sometimes God allows us to enter into captivity or bondage of some sort before we cry out to him in tears and supplications. God led Judah into Babylonian exile for this purpose. "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion" (Psalm 137:1). Jesus, too, wept before the Lord over the city of Jerusalem (Luke 19:41-44). In the same way, every church leader must pour out his heart to God in weeping and tears. There is nothing unspiritual about crying. As a matter of fact, the church would be farther along spiritually if more leaders would do it.

Following this weeping, Nehemiah mourned (v. 4). The word for "mourn" here means to bewail, to cut, or to beat. It means that the mourner is beating his breast or head in mourning and sorrow for the death of a loved one. Nehemiah mourning can speak of the need of every leader to have a deeply repentant attitude over the house of the Lord. Leaders should mourn and bewail for the people and they should go through "a time to mourn" (Ecclesiastes 3:4) as if it were their own sin. After Nehemiah fasted, and even during his fast, this leader prayed. A time of trouble in the local church is always a time to seek the Lord. During difficulties, leaders should not quickly blame themselves or others, but they should quickly pray. When walls are broken down or gates burned, it is time not to seek guidance from ourselves or even from others; it is time to seek guidance from the Lord.

Leaders Must Identify Problems at Hand

In Nehemiah 1:6-11, Nehemiah admits, "we have sinned against thee, and both I and my father's house have sinned." Nehemiah identified himself with the problem, to the extent that he confessed his sin along with the people. He did not say, "You people must repent for you have sinned." Leaders must not blame the people for all of the problems in the Church. They, too, must take a share of the responsibility and admit their sins and mistakes. If there is confusion in the Church, it is many times primarily the minister's fault. A leader's teaching without demonstration makes his ministry ineffective. All leaders must take their share of responsibility for the needs that still prevail in the house of the Lord.

Leaders Must Initiate Problem-Solving

Nehemiah 2:11-16 shows how Nehemiah initiated his problem solving:

> So I came to Jerusalem, and was there three days. And arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the King's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Here, Nehemiah took the initiative to study the problems in Jerusalem. Many leaders are too afraid to observe and face the problems in their own congregations or ministry. But Nehemiah sets a good example for all to follow. Nehemiah did not tell the entire nation what he was going to do at Jerusalem. Similarly, neither should the Shepherd tell the entire congregation all of his plans or all of the problems in the church. Instead, he should first take any plans and problems to the Lord, the elders and the deacons.

In Nehemiah 3, we have an illustration of the order of spiritual truths in the city of God, through the order of the restoration of the gates of Jerusalem. Let us see how this order can apply to the church or to our ministry.

1. The Sheep Gate (v.1): Ministry to God's People. The first gate to be rebuilt in the time of Nehemiah was the sheep gate, in the Church (Psalm 100:3). The sheep need feeding, not evangelizing. Merely preaching repentance, faith, salvation and deliverance to the sheep will not feed them. A Shepherd, bishop and pastor must feed the sheep. If a leader cannot feed the sheep, he is missing a primary requirement of his ministry.

Another important requirement is compassion, which Jesus had for the people in his day who were like "sheep without a shepherd" (Matthew 9:36-38). Jesus felt pity for the needy people, and so must every leader.

2. The Fish Gate (v.3): Ministry to the Unsaved. The next gate to be restored was the fish gate; this gate was built after the sheep gate was constructed. The spiritual principle here is that it is only after the people of God are strong and mature that souls can be brought into the kingdom properly. Jesus told the disciples that they were going to be "fishers of man" (Matthew 4:19). To use the previous analogy of the sheep gate, we can see that God's sheep can bear healthy lambs only as they are healthy and well tended. The shepherd does not bear lambs. He only tends and guides the lambs that the sheep naturally bear! Healthy sheep will always produce healthy lambs, just as a healthy family produces healthy children.

3. The Valley Gate (v.13): the Ministry of Compassion. The next gate to be restored was the valley gate. The valley gate can speak to us of the experience of meeting another's needs. The meaning of the name of Hanun, one of the men who helped to rebuild this gate, very significantly illustrates this. Hanun means, "to bend or stoop in kindness to another." It takes a ministry of kindness and compassion to build the valley gate. After people are firmly established in the first principles of the Christian life (the old gate), they should begin to reach out to others in need. Galatians 6:1 says, "when a brother is taken in a fault, you who are spiritual restore such a one in the spirit of meekness.'

Restoring a fallen brother or ministering to a spiritual need should be done by someone who has experienced the grace of God in that area. A baby cannot help an older

man to walk. Neither can an immature Christian help another child of God in an area in which he still immature.

People go through different types of valleys—spiritual, mental or emotional. Others are marital, domestic or financial. One of the valleys through which God takes all Christians is the valley of death (death to the old, fleshy man). But even there, God comforts and guides (Psalm 23:4). The restoration of the valley gate is the restoration of those ministries of the Lord who will provide a way out for those who are in need.

4. The Dung Gate (v.14): the Ministry of Cleansing. The next gate to be restored was the dung gate. The purpose of the dung gate was to provide the inhabitants of the city a means of disposing of their waste and garbage.

This gate can speak to us of the purging and refining ministry of Holy Spirit (that is also presently happening in the Church today). The Holy Spirit is cleansing the Church today of sin and corruption. Though this sometimes leads to sad displays of sin, even among her leaders, the church can welcome this necessary ministry. The church must rebuild this gate and allow all of the cleansing ministries of the Holy Spirit (the preaching of the Word and the Counseling ministry) to take full sway in her midst.

5. The Fountain Gate (v.15): the Ministry of Refreshing. The next gate that was restored was the fountain gate. This speaks to us of the ministry of the Holy Spirit in spiritual refreshing and restoration. After people come through the dung gate and throw out all of the garbage from their lives, they must come through the fountain gate where the Word and Spirit can change them. More specifically, when a person puts off one bad habit, he must put on a new and good spiritual habit to take its place in his life.

6. The Water Gate (v.26): Ministry of God's Word. The next gate that was restored was the water gate. This gate can speak to us of the restoration of the water of

the Word. Ephesians 5:26 states that the Lord will cleanse the Church through "the washing of the water by the Word." Numbers 8:7 refers to the "water of purifying" for the cleansing of the Old Testament Levitical priesthood. Ephesians 5:26 can be applied to the cleansing of the New Testament priesthood. As water cleanses in the natural realm, so God's Word cleanses in the spiritual realm.

7. The East Gate (v.29): the Perfection of the Bride of Christ. The next gate to be considered here is the east gate. This can speak to us of the final restoration of the church and the return of Jesus Christ to the earth of His perfected bride. Three wise men came from the east to worship the infant Christ (Matthew 2:1, 2, 9). Matthew 24:27 states, "For as the lightening cometh out of the east, and shined even unto the west; so shall also the coming of the son of man be" (see also Revelation 7:2 and 16:12).

As the Church allows God to rebuild all of these gates, in their spiritual sense, she can be assured that Jesus Christ will come back for "a glorious Church without spot or wrinkle" (Ephesians 5:27).

Establishment of Personal Responsibility to Other Leaders

Once Nehemiah had established the proper order in rebuilding the broken walls of Jerusalem, he equipped his people for the project. The ministry must teach the people about their personal responsibilities in the church. Just as Moses gave some of the mantle of his responsibility to those under him, so must every leader learn how to distribute responsibility to different church members. Nehemiah gives us three areas in which every leader must equip his people: tools for work, weapons for war, and an ear for the Spirit.

Tools for Work Every leader must see to it that each of his members is equipped with a tool with which he can work. Nehemiah 4:17 states, " They which build on the

wall, and they that bear burdens, with those that laded, every one with one of his hands wrought in the work." Every one who built the wall or bore a burden had a certain tool with which he worked on the wall. Each had a different type of tool so that together they could accomplish their task. In the Church, the leaders are responsible for helping every member find his spiritual tool (gift or ministry). Nehemiah's men carried a variety of different weapons: spears, shields, bows, habergeons and swords. It was not enough for the builders on the wall to have only a tool. Neither is it enough for every Christian in the church to have only a spiritual gift or ministry. Every Christian must also know how to use spiritual weapons for either offensive or defensive spiritual fighting. Every leader is responsible to teach every member of his congregation how to make war.

Finally, every leader must equip every member of his congregation with a spiritual ear to hear the voice of God's Spirit. Nehemiah spoke to his people with these words: "in what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us" (Nehemiah 4:20). Nehemiah exhorted Judah to gather to the place on the wall that had the most trouble defending itself against the enemy whenever the trumpet sounded. Every man had to have an open ear, even though he might be fighting, to listen for the sound. Likewise, all Christians need to have ears to hear what the Holy Spirit says to the Church. Christians can become so involved in defending the city that they lose their ability to hear the voice of God. The New Testament also emphasizes the importance of the church having spiritual ears to hear God's voice. Next I will outline my learning of leadership from experience and years of learning in different workshop and seminars.

Ministry Model Two—International Institute of Rural Reconstruction

Leadership profile of Dr. Y. C. Jimmy Yen

In 1986, I had the privilege of receiving an award to study at International Institute of Rural Reconstruction under the leadership of Dr. Y. C. Jimmy Yen. It is there where I discovered that true transformation leadership is the key for any community development program. The teaching and the life of Dr. Yen has changed my way of thinking in serving my people who are in bondage to sickness, illiteracy, and poverty. His vision and mission are clear. His strategy of implementing his vision and mission is by developing winning leaders for his call.

The International Institute of Rural Reconstruction (IIRR) is a rural development organization with 80 years experience, working in Africa Asia and Latin America.

They promote people-centered development through capacity building for poor people and their communities, development organizations and agencies.

- Through participatory approaches, IIRR builds capacities of communities and their organizations, encourages people-centered practices among other development organizations, and strengthens linkages between communities and their partners.
- They share their experiences, from working with the communities, with development practitioners through training programs and publications. They facilitate the sharing of field-tested knowledge from development organizations, which is useful in the fight against poverty.

- Their main outputs are training courses and publications on development issues, and learning from the work with communities.

Dr. Jimmy Yen.

Dr. Jimmy Yen dedicated his life to the education of the ping-min (the common people). Dr. Yen first served Chinese coolies working with the Allies in France during World War I. Returning to China. He organized the Mass Education and Rural Reconstruction Movement in 1923, and later the International Institute of Rural Reconstruction in 1960. The program has now spread throughout the developing world. His integrated and people-centered development strategy is widely followed. He received the Ramon Magsaysay Award for International Understanding in 1960 in recognition of his creative leadership in rural reconstruction. The award commended Dr. Yen's concern for the whole man and molding his social institutions, rather than simply refashioning the physical environment. The humanity of Jimmy Yen continues to transcend national boundaries and to bridge continents and conflicting ideologies.

His achievements

1893 - James Yen was born Yen Yang-Chu on the 26th of October, in Bazhou, Sichuan Province, China.

1903 - Enrolled at the School of Western Learning of the China Inland Mission, in Baoning, Sichuan, China.

1904 - Baptized as a Christian.

1907 - Attended the Methodist High school in Chengdu, Sichuan, China.

1913 - Entered St. Stephen's College and, later, St. Paul's College, both in Hong Kong.

1916 - Enrolled at Yale University, U.S.A.

1918 - Graduated from Yale University, with a bachelor's degree in political science. Immediately after graduation, he left for France to serve as a volunteer under the American YMCA's national war council. His job was to interpret for the Chinese coolies and peasants who were brought to France to help the Allies' war efforts as laborers. It was there that he first developed the "Thousand Character Primer" to teach the illiterate coolies and peasants how to read and write. It was also there that he discovered that, while the peasants were illiterate, "they did not lack brains, only opportunity." That discovery led to his decision to dedicate his life to the education of China's peasant millions. Thus, begun the saga of Rural Reconstruction.

1919 - Returned to the U.S. to enroll for a master's degree in history at Princeton University, U.S.A.

1920 - Returned to China to be at the bedside of his seriously ill mother.

1921 - Married Alice Huie, the daughter of Chinese minister in New York, U.S.A., on September 23rd.

1922 - Launched his first literacy campaign in Changsa, Hunan Province, China, under the auspices of the Chinese YMCA. One of the volunteers who helped Dr. Yen in his campaign was a young man named Mao Zedong (Mao Tse Tung).

1923 - Establishment of the Chinese Mass Education Movement (CMEM) in Beijing, China, with Madame Xiong Fushi (Zhu Qihui) as chairperson and Dr. Yen as secretary-general.

1926 - Ding Xian (Ting Hsien), a rural county in Hebei Province, North China, was designated by the CMEM as its first "social laboratory." It was in this social laboratory that Dr. Yen and his colleagues in CMEM discovered the interlocking problems of the peasants—ignorance, poverty, disease, and civic inertia—against which they developed an integrated, fourfold rural reconstruction program of education, livelihood, health and self-government—one of the earliest models of an "integrated, people-centered and sustainable rural development."

1928 - Yale University honors Dr. Yen with an honorary master's degree for his literacy work in China.

1929 - Dr. Yen and his family moved to Ding Xian, to live there on a full-time basis, together with other CMEM staff members and their families. The move came after Dr. Yen realized that one should "go to the people and live among them in order to truly know them and learn from them." Only then can rural workers really help the people. By 1935, there were over 500 CMEM staff living in Ding Xian.

1936, April 3: Establishment of the North China Rural Reconstruction Council, composed of Yengching University, Nankai University, Quinghua University, Nanjing University, the Peking Union Medical College and the CMEM. The CMEM's Ding Xian social laboratory served as the training field for the five educational institutions.

June 6: The CMEM moved its headquarters to Changsa, Hunan Province, to be closer to the activities it would initiate in Central China and West China. The Movement assisted the Hunan governor in a massive program of training to resist the Japanese invasion and reconstruct the countryside. As a result, the Japanese encountered one of the fiercest resistances to their invasion in Hunan.

July 1: Hengshan Xian, a county of Hunan, was chosen as CMEM's second social laboratory. Meanwhile, work in the first social laboratory, Dingxian, continued until the end of September 1937, when the area fell to the Japanese, forcing the remaining CMEM staff to withdraw to Hunan.

October 2: Xindu Xian, a county of Sichuan Province, China became the third social laboratory of CMEM. Here, the Movement emphasized the introduction of reforms in local government administration. A member of the Movement was appointed mayor of Xindu Xian.

1940 - Establishment of the College of Rural Reconstruction in Xiemachang, Baxian, Sichuan, China to train workers for rural reconstruction in China, with Dr. Yen as president.

1943 - Dr. Yen receives the Copernican Citation as one of ten outstanding "modern revolutionaries" of the world, "together with Albert Einstein, Henry Ford, John Dewey, Orville Wright, Walt Disney and others.

1944 - The American-Chinese Committee of the Mass Education Movement was organized in New York, U.S.A., to help support the work of the CMEM. Mr. Gerard Swope was its president and Dr. Yen served as its secretary.

1948 - The U.S. Congress approved the establishment of Sino-American Joint Commission on Rural Reconstruction (JCRR) under the China Aid Act, appropriating $27 million for the purpose of China's post war reconstruction. Dr. Yen played a major role in the JCRR's establishment. In recognition of this role, the amendment of the China Aid Act that created the Commission was named the "Jimmy Yen Provision." Dr. Yen was subsequently appointed one of the five members of the Commission.

1949 - After the Communists took control of China, Dr. and Mrs. Yen and their two daughters left for the United States.

1951 - Establishment of International Mass Education Movement (IMEM), for the purpose of "extending the experiences of the CMEM to other developing countries." The IMEM later became known as "Jimmy Yen's Rural Reconstruction Movement." It merged with the International Institute of Rural Reconstruction (IIRR) in 1970.

1952 - Establishment of the Philippine Rural Reconstruction Movement (PRRM), the first national rural reconstruction movement outside China. Dean Conrado Benitez was its first chairman and president. Dr. Yen served as an adviser. Today, PRRM continues its proud tradition of "building democracy from the bottom up" as the oldest existing rural development organization in the Philippines.

1960 -August 31: Dr. Yen received the Ramon Magsaysay Award for International Understanding (the Asian equivalent of the Noble Peace Prize).

October 20: Dr. Yen, Justice William O. Douglas, John Leslie and DeWitt Wallace signed the incorporation papers establishing the IIRR in the Philippines. Its purpose: to promote the adaptation of the rural reconstruction experiences in China and the Philippines in other developing countries in the world. Dr. Yen was elected its first president.

1964 - The "Movimiento Guatelmatico de Reconstruccion Rural" (MGRR) and the " Movimiento Colombiano de Reconstruccion Rural" (MCRR) were established.

1967 - The Thailand Reconstruction Movement (TRRM) was established. Later, It was placed under the Royal Patronage of the King of Thailand.

May 2: The IIRR World Center in Silang, Cavite, The Philippines, was inaugurated. Dr. Yen received the Order of the Golden Heart Award of the Republic of the Philippines.

1972 - The Ghana Rural Reconstruction Movement (GhRRM) was established.

1976 - Dr. Yen received the Order of the Quetzal, Guatemala's highest award.

1978 - Dr. Yen was elected IIRR Board Chairman. Dr. Juan M. Flavier succeeded him as the IIRR president.

1979 - The Indian Rural Reconstruction Movement (IRRM) was established.

1980 - Alice H. Yen died on August 18th in New York at the age of 85.

1983 - Dr. Yen received the Eisenhower Medallion of the People-to-People Foundation for his "exceptional contributions to world peace and understanding."

1985 - Dr. Yen visited China after an absence of 36 years at the invitation of the National People's Congress.

1986 - IIRR received the Ramon Magsaysay Award for International Understanding, the same award that Dr. Yen received 26 years earlier.

1987 - Dr. Yen visited China again to meet with senior officials and lay the groundwork for renewed rural reconstruction efforts in the country. As a result of Dr. Yen's visit, IIRR has been able to establish an exchange program with China's State Education Commission and various agricultural and environmental institutes. This has, in turn, led to IIRR being invited to assist in the development efforts being undertaken by the Chinese Government in partnership with international bodies.

In the same year, Dr. Yen received the Presidential End Hunger Award for Lifetime Achievement from U.S. President Ronald Reagan.

Later in the year, Dr. Yen relinquished the chairmanship of the IIRR Board to his long-time associate in the board, Mr. James G. Johnson, Jr.

1990 - Dr. Yen died of pneumonia in New York City on January 17th. He was 96. In accordance with his own wish, Dr. Yen ashes were interred in the Memorial Garden in the IIRR World Center in Silang, Cavite, the Philippines, to join those of his beloved wife Alice, on August 18th, her tenth death anniversary.

May 27-June 1: An international conference on Dr. Yen's thoughts on mass education and rural reconstruction was held in Shijiazhuang, Hebei Province, China. It was attended by over 70 scholars and development workers from all over the world.

1993- October 26: On the occasion of the centennial anniversary of his birth, the IIRR campus was named the "Y. C. JAMES YEN CENTER," to honor in perpetuity the memory of the "Father of the Rural Reconstruction Movement" and Founder of the International Institute of Rural Reconstruction.

Vision

We envision a world where:

- Equity, justice and peace prevail.
- Society at large works with and enables the poor to improve their lives.
- The poor overcome poverty by developing their capacities and communities to the fullest.
- The environment is preserved for future generations.
- All people achieve their full potential and lives of quality and dignity.

Mission

Our mission is to:

- Work with the poor and their communities as their partner enabling them to improve their lives and achieve their full potential.
- Learn and document from our work both practical and innovative solutions to the challenges facing the poor, their communities and the natural environment.
- Share our learning and field-based experience through education, training and communication.
- Join with partners in global development to promote and achieve equity, justice and peace for all.

"We work with the people not out of pity but out of respect for their potential for growth and development, both as individuals and as communities."

"Relief has its place. But what the people need is not relief, but release—release of their own potential for development."

"Life is an organic whole. The basic problems of the people—poverty, ignorance, disease and civic inertia—interlock. To address one problem, we must address all. Hence our emphasis on an integrated program of livelihood, education, health and self-government."

"Technical know-how of the experts must be transformed into practical do-how of the people."

"Outsiders can help, but insiders must do the job."

"When we talk about democracy, if the people's stomach is empty, democracy is also empty. Democracy can not be installed by fiat; it must be achieved by the people themselves."

"Commitment cannot be taught; it can only be caught. I refer to the crusading spirit. Without the crusading spirit, you may have the starting power but the staying power.

IIRR program.

IIRR works with the poor in Africa, Asia and Latin to enable them make meaningful change in their lives. In order to achieve this, IIRR creates partnerships with development organizations, government agencies and communities. The IIRR program has three components:

- The Learning Community
- Education and Training
- Publications and Communication

In the Learning Community, IIRR works with poor communities to involve community leaders and members in the planning, implementation, monitoring and evaluation of integrated development programs. The joint effort includes the definition of the needs of a community, identification of indigenous knowledge and good local practices, introduction of practical low-cost technologies, encouragement of self-help and promotion of community development and mutual assistance. IIRR learning community activities have included health and nutrition, aquaculture, post-harvest technologies, bio-

intensive gardening, community forestry, sustainable agriculture, gender equity, food security, micro-credit and reproductive health.

In Education and Training, the Institute aims to develop the capacities of rural development managers and practitioners, making use of lessons learnt from working with communities. More than 11,000 from over 100 countries representing about 2500 organizations have attended IIRR training courses in Africa, Asia and Latin America. In Publications and Communication, IIRR works with communities and development partners to document field-based experiences. The Institute has produced over 50 publications during the last decade on topics as diverse as aquaculture, sustainable agriculture, food security and maternal and child health. IIRR pioneered the 'write shop' approach, which is a participatory and quick way of producing high impact publications. IIRR publications are widely used by extension workers and community members, by university teachers and scholars, government officials, planners and NGO workers. IIRR does not copyright its publications.[33]

Leadership principles

If he can go from a very modest beginning to where he is today, this researcher strongly believes that most other people can do at least as good, if not better, and become leaders in their worlds. But only a thorough understanding of the process and much hard work will make an effective leader and group participant out of most of us. Anyone can greatly improve their skills and knowledge, all of which are essential for effective

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[33] Harry Bayard Price, *Rural Reconstruction and Development* (Silang, Cavite, Philippines: International Institute of Rural Reconstruction, 1967).

leadership. These same skills, often relating to communications, will often benefit in many other aspects of life—from family to career.

Leadership is the actions of ordinary people willing to work with others to achieve a common goal. In that process, a leader performs a variety of tasks that influence, motivate and facilitate others to work together to reach the desired goal(s). Leadership is, usually, a journey of a thousand or more small steps or actions that produce changes in a desired direction. Leadership is just plain hard effective work—work that usually goes on for months or years!

In his twenty years of leadership, starting from his house, in his community, in his ministry and in his learning, the researcher has gathered and developed over forty principles of how to be effective leaders. For the purpose of this project, he will list only a few guiding factors. These principles are the outcome of his work experience, study and some from unknown sources. Some of the sources which have been helpful to develop the guiding factors are:

- *Best Practices In Leadership Development Handbook* by David Giber, Lexington, MA: Louis Carter and Marshall Goldsmith Linkage, 2000.
- *The Leadership Engine: How Winning Companies Build Leaders At Every Level* by Noel M.Tichy, New York: Harper Business, 1997.
- *The Guru Guide* by Joseph and Jimmie Boyett, New York: John Wiley and Sons, Inc., 1998.
- *Fusion Leadership* by Richard L. Daft and Robert H. Lengel, San Francisco, CA: Berrett-Koehler Publishers Inc., 1998.

- *Management of Organizational Behavior* by Paul Heresy, Kenneth H. Blanchard and Dewey E. Johnson, Upper Saddle River, NJ: Prentice Hall, 1996.
- *Leadership* by William Safire and Leonard Safir, New York: Galahad Books, 1990.
- *The Winning Attitude: Developing The Leaders Around You* by John C. Maxwell, Nashville, TN: Thomas Nelson Publishers, 1977.

The Guiding Factors for Leadership

1. Leadership is the action by one or more persons that influences (guides) the behavior of one or more persons in a group setting. These actions by the leader and or the group are often purposive (intentional). The actions are meant to *influence,* or change the behavior of other people of the group. In addition, the actions taken must be successful, at least in part. Attempts to change behavior that do not result in any changes are merely unsuccessful attempts at leadership.

2. Sometimes, leadership may be accidental and unintentional. The line defining when a person is a leader from when he/she is not a leader is often by chance. Some people lead by example, by being a role model. They may not do this by their own choice. They may not take part in organizational or group activities, as do most leaders. Tiger Woods is an example of a highly visible professional athlete who is moving into a leadership role, perhaps not deliberately, but nevertheless he is becoming very influential.

3. Leadership always occurs in groups. Without a group, one can't have followers; without followers, leadership cannot occur. The groups range from small, temporary and informal clusters of individuals such as friends going to a movie together, to large formal organizations such as business corporations or governments.

4. Leadership ranges from the smallest decisions, such as where to eat lunch, to the decisions that effect the directions of nations. Most commonly when people are asked what leadership is, they think about the actions of people in political or formal organizations. If people limit themselves to these, they will miss much of leadership. Leadership also occurs continuously in informal groups, communities and other unorganized settings.

5. Some "leaders" act more as catalysts or facilitators of change than by expressly showing the direction and type of specific change needed. They do not create the vision of what the future should be. They provide the process by which change can occur. There is a community development process that is a "bottom-up" or "grass roots" approach to community change. In this process, the people in the community are encouraged to take the active role in defining future activities, to become the leaders directly. Consensus building is a very effective way of bringing about community or group changes.

6. One of the most effective methods of leadership is "empowering" people to accomplish a desired goal. Empowering people means giving people the beliefs and skills to take action themselves. At the small group or local level, empowering individuals can be accomplished through education, motivation, etc.

7. A good leader is fair and impartial. Equally important, they maintain a public image of being fair and impartial even in times of failure. *Trust is an important part of leadership* and trust can only be maintained if the supporters believe that they are getting fair and equal treatment.

8. A good leader motivates other people to work with him/her toward the attainment of mutual agreed upon goals. One person alone can achieve very few

worthwhile goals. *Teamwork is essential*, but it may be difficult to obtain with controversial issues. Often the success of leaders is directly dependent upon their ability to empower people in the group. This empowerment provides the "fuel" for leaders.

9. A good leader utilizes other people's talents to achieve the desired goals. Often this occurs through the delegation of tasks and authority to talented supporters. This requires that a leader be perceptive in recognizing his/her own talents and limitations and those of his/her supporters. It also requires trust by all parties.

10. Respect is an essential part of leadership. A leader must respect his/her supporters as well as their having respect for the leader. Respect is earned by success over time. It is based upon trust. It is recognized and honored by the leader.

11. A good leader can disagree without being disagreeable. A good leader must be able to critique without criticizing. This is a very difficult task because most people take such comments personally. Some people attempt to avoid disagreements by not pointing out any mistakes though they may be obvious and important. Such behavior will usually result in leadership failure.

12. Good leaders take responsibility for their actions. Blame for failure or inaction is not shifted to supporters. However, credit and praise is given freely to supporters. This praise is important glue for cementing relations between leaders and supporters. The willingness to admit mistakes will also improve relationships with supporters, but too many admitted mistakes will produce the image of the leader as a loser.

13. Leaders serve as role models for their supporters. They should serve as examples. If a leader is not willing to perform the action requested of the followers, the

followers are likely to lose faith rapidly in the leader. If you are the president of the organization, do not hesitate to help set up before or clean up after a meeting.

14. ***The most effective leaders have a delicate balance of consistency on issues and a willingness to change their positions.*** Compromise is essential in leadership. The delicate question is how much to compromise and when to take a stand on principle. There is no single answer to that question. Each situation must be carefully evaluated for the benefits and costs of compromise versus being unbending.

15. All leaders fail at one time or another in their attempts to influence other peoples' behavior. *Every person who attempts to be a leader fails at some time.* A mixture of success and failure is a normal part of leadership. Leaders learn from their failures and try again. Overcoming fear of failure is often one of the highest hurdles in becoming a leader. Failure should not be regarded as merely failures, but as opportunities for learning.

16. Successful leaders have a combination of motivation, communication skills and other characteristics that help in communications. Any one characteristic is not sufficient for a person becoming a leader

17. The motivation of the individual is the most important factor in determining who will become a leader. Many ordinary individuals have become leaders when they become sufficiently concerned about an issue—which often affects them directly. For example, when this researcher brought 250 orphan children from a drought shelter to Addis Ababa (Ethiopia) into a well-organized children's home, it stimulated many people to suddenly get involved and become leaders. *Getting involved is essential to leadership.*

18. An essential characteristic of most leaders is that they are "self starters." This usually means that they have enough self-confidence to believe that they can start and complete something successfully.

19. ***A good leader knows his or her abilities and limitations.*** One needs to know what one can and cannot do and must be able to continually learn new and better ways.

20. A **good leader prepares for his/her departure from the start.**

He/she must have other "big" people in the organization that can assume his/her role as leader. Good lieutenants are essential for good leadership. These can result from training, encouragement or recruitment. Often choosing these lieutenants helps a good leader get more accomplished because the lieutenants' skills contribute to the task.

Principles for developing leaders

Leadership is about winning.

1. A winning organization has leaders at all levels.
2. Producing those leaders is what separates the winner from losers.

Leaders have Ideas, Values, and Energy

Ideas – the leader needs to have a clear idea of what it takes to win in the market places and how the organization or the church should operate. They update their ideas to keep them appropriate to changing circumstances and they help others to develop their own ideas.

Values – the leader and the organization have strong values that everyone understands and lives up to. These values support the business or the ministry ideas and are deeply embedded. Everyone is held accountable to them even in minor everyday decisions and actions.

Energy – the leader is not only a highly energetic person themselves, but they also actively work to create positive emotional energy in others. They do this by structuring the

organization to get rid of bureaucratic nonsense and by stretching and encouraging everyone in the ministry.

Why Are Leaders Important?

Leaders manage through times of change.

1. They determine direction.
2. They move ministry from where they are to where they need to be.

Leaders make things happen.

1. They shape the culture.
2. They use the management's tools.

Leaders are Revolutionaries.

1. They face reality and mobilize appropriate responses.
2. They encourage others to do the same.

Leadership and the teachable point of view

Great leaders are great teachers

1. They accomplish their goal through they teaching.
2. They teach others to be leaders, not followers.

Winning leaders make teaching a personal priority.

1. They consider teaching one of their primary roles.
2. They use every opportunity to learn and to teach.

Leaders have a teachable point of view.

1. They have clear ideas and values, based on knowledge and experience.

2. They articulate those lessons to others.

Leadership Learns from the Past

Winning leaders draw from their past

Events early in life shape lessons that they use in the future.

They consciously capture these lessons and use them as a guide.

Use past better stories.

Remember the defining moment in your past leadership. Study the stories of leaders who share their better stories to help them to their success.

The Heart of Leadership

1. Winning ministries are built on clear ideas or vision

   Quantum ideas (quantity-small or large) set a direction for everyone.

   Ideas about strategy, structure, and implementation.

2. Leaders need to be sure that all ideas for the ministry are current and appropriate.

   They assess changing realities and amend the new idea as necessary.

   The ideas lead to significant added value.

3. Ideas are the framework for action at all levels

   They provide a context for everyone's decision making.

   They motivate people toward a common goal.

Leaders Values Speak with Words and Action.

1. Winning ministries have strong values

   These values define desirable behaviors and support the ministries' central goal.

2. Winning leaders live these values privately and publicly

   Values are a key competitive tool for ministry.

Leaders Involve Others to Make It Happen.

1. Winning leaders need to be high-energy people.
2. Winning leaders create energy in others.

The Courage To See Reality

1. Winning leaders never take the easy way out.
2. Writing your leadership story

   Leaders' stories create scenarios for success. They are dynamic and motivating.

The Leader Transforms Conflict

1. Winning leaders accept conflict with a positive attitude.
2. Study the source of the conflict.
3. Transform the conflict with new ideas.

Leaders Lead Into the Future

1. Leadership is about building for the future.
2. Successful leaders develop other leaders

3. Leaders know when it's time to leave.

Summary

In concluding the literature review, the models and the principles of leaders and leadership development revealed that effective leadership in the church or in any organization is critical. Initial examination of leaders reported the differences between leaders and followers. Leadership continues to be recognized as a complex enterprise and, as recent studies assert, effective leaders are more than managers. They have a vision, develop a shared vision, and value the contributions and efforts of their co-workers in the organization. Transformational leadership holds the promise to further an understanding of effective leadership, especially the leadership needed for changing organizations.

This synthesis also sought to examine the literature to identify characteristics that appear to either facilitate or impede the implementation of the community organization's or church's improvement interventions, especially those likely to benefit those at-risk in the community. The review of leadership literature has led to an initial identification of the six characteristics of leaders of educational change, which are:

- having vision,
- believing that the workplace is for learning,
- valuing human resources,
- being a skilled communicator and listener,
- acting proactively, and
- taking risks.

Administrators' vision tends to encompass the whole system or, as described by Manasse, their vision is an organizational vision.

The literature revealed further that these individuals also shared common values. They valued the human resources—the contributions, talents, and efforts—of others in their organization. The characteristic of valuing human resources manifests in three dimensions: valuing the contributions and efforts of co-workers, relating effectively with others, and fostering collaboration. This characteristic of effective leaders of community change is connected to their ability to communicate and listen.

In the introduction, several uses for this paper were suggested. For those in the throes of implementing a change, this information can be used to:

- provide a guide for identifying in oneself and companions the characteristics that are facilitating the innovation's implementation;
- determine which leadership characteristics are most essential for their unique situation;
- plan professional development activities that would foster and encourage the acquisition of these characteristics; and
- design learning activities and experiences that foster, promote, encourage, and enhance the formation of these characteristics in trainers.

The data regarding the characteristics of leaders of educational change may be used as a guideline for self-evaluation or for the selection of individuals who will lead or participate in implementing change. However, it is anticipated that any use of these characteristics for evaluation and selection will be accompanied with a thorough understanding of the unique needs of a particular organization, community, or district. Finally, this paper has provided an increased focus on the types of individuals that lead a transformational change.

CHAPTER THREE

THEORETICAL FOUNDATION

Overview

Poverty can be found around the world in developed and undeveloped nations, even in the midst of plenty. Poverty is present in sophisticated urbanized settings. According to the Bible, hastiness (Proverbs 21:15), greed (Proverbs 22:16), laziness (Prov. 2:30-34), love of pleasure (Proverbs 21:17), stubbornness (Proverbs 13:18) and drinking (Proverbs 23:21) are a few of the seedbeds from which poverty grows. We are called to defend the poor.

The Bible also gives clear instructions for prevention of poverty. They include paying the workers daily so they can feed their families (Leviticus 19:9, 10), sharing our tithes with the poor (Deuteronomy 14:28, 29), giving loans without interest and expecting no repayment (Leviticus 25:35-37 and Luke 6:30-36), leaving part of a crop in the field during the harvest so the poor can glean what is left (Leviticus 19:9, 19) and restoring all land to the original owner in the jubilee year (Leviticus 25:25-30). Lastly, no person is to be in permanent bondage as a slave (Deuteronomy 15:12-15).

In light of what the Bible has commanded, why does society still face the problem of poverty? What are the determining factors of an individual's poverty? What parts do financial and social status and education play?

Dayton Roberts, in his book, *Africa: A Season for Hope*,[1] outlines several factors:

1. Most of the rural poor are subsistence farmers. They have a poor infrastructure of roads and transport; therefore, they cannot get goods to the market.
2. The government regulates the prices paid to the farmer for foodstuffs and keeps them low in order to appease the urban population which has greater political power.
3. Land for the small farmer has become so scarce that it becomes worn out from overuse.
4. Profit levels are so minimal that many farmers have lost interest in growing cash crops.
5. The groundwater level has fallen resulting in less water for crops.
6. Extensive over-grazing has greatly hurt the conditions in the country and at the same time forced women to spend much time in gathering wood, thus taking away from their farming.
7. Massive deforestation has affected the climatic condition of the country, and at the same time forced women to spend much time in gathering wood thus taking away from their farming.
8. The dry season comes earlier and stays longer which results in severe losses.

How can one seek justice for the needy and reach out to remove the yoke of bondage? There are many factors that cause poverty, but the poor need more than

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[1] Dayton Roberts, *Africa: A Season for Hope* (Ventura, CA: Regal Press, 1985).

handouts. They need the means to build a better life for themselves. A major cause of poverty is under-employment. One way to address this need is to bring basic education to people. Some people ask why others have a welfare or "give me" mentality. Many times it is because outside experts have come with programs that have dehumanized people and eliminated their will to help themselves. There needs to be a sense of ownership, both physical and psychological, for whatever is done. Ownership creates a sense of responsibility.

The Bible tells us in Proverbs 31:9 that the responsibility of living a righteous life includes defending the afflicted and needy. We are not to oppress the poor, but are to be kind to them. "He who oppresses the poor reproaches his maker" (Prov. 14:31). Isaiah 58:6-10 puts forth the command to break the yoke of bondage and not to turn away from the needy. We are to set the oppressed free by sharing our food with the hungry, our clothes with the naked, and our homes with the homeless.

The New Testament command is similar (Matthew 25:35-40). Also, John 15:21 declares that one is a liar who says he loves God yet refuses to obey him. Our faith is revealed through our works according to James 2:18. Proverbs 29:7 says that a righteous man is concerned for the rights of the poor, while the wicked man does not understand such a concern. One way to view poverty is in light of our response to it. The outline below shows basic contributing factors:

1. Poverty that is beyond the control of local people due to natural disasters.
2. Poverty that results from lack of education or resources.
3. Poverty that is due to poor functioning of health, education and agriculture structures.
4. Poverty that is due to exploitation by oppressors.

5. Poverty that is due to inadequate structures.

In his book,[2] Roberts tells a story by Ken Waters about an Ethiopian child. Adise reached the nutrition-health center at the town of Alamata in Ethiopia's central highlands. She had walked part of her 25-mile trek, but mostly she had been carried by two of her three siblings. Her mother, Marshienye, had carried Adise's youngest sister, just a few weeks old. Adise's father had disappeared looking for food. He could no longer grow crops or find other work in his village. Ethiopia's spreading famine had rendered him powerless to provide food and health care. He left behind a pregnant wife who could barely sustain the family. Lacking money, the children begged for food from neighbors until the birth of the new baby. As soon as Marshienye regained strength, she packed up the family's meager belongings and she and her children walked toward a place others had told them that food and health care were available. When the health workers at Almatata examined Adise and her sister, Yesharage, they were immediately brought to the super-intensive feeding ward to receive five high-protein meals per day. Thousands of other children were also being helped. This intensive care paid off. A few weeks after admittance, Adise was walking and playing again with her brothers and sisters. She was fortunate to make it to Almatata in time. Many children arrive too late.

Famine has plagued man since the fall of Adam. Abraham fled to Egypt to escape famine. Isaac experienced famine in Egypt, as did Joseph. From the time of Ruth on through David's life and continuing into New Testament times, there were famines. Famine in the Old Testament was sometimes a form of punishment by God poured out on his people for doing evil (2 Kings 8:1). Enemies brought famine by laying the land

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[2] Ibid.

desolate, by killing people, by destroying food, crops and homes (Deuteronomy 28:49-51). Famine can last for a long period and be so severe that people resort to eating their own children (Deuteronomy 28:49-51).

Roberts considers Africa, "The only continent which now grows less food per person than it did 20 years ago."[3] The poor have no food reserves with which to combat food scarcity, high prices, lack of rainfall or any other cause of mass starvation. Only 7% of the land mass has good fertile soil. This desertification is caused by cultivation of areas not suitable for cultivation and by climate conditions.

Roberts continues by saying that water is critical for improving African crops, but it must be available when needed and controllable when not needed. Africa has 23% of the world's rivers but only 12% of the river run-off. Its rivers are unevenly distributed. Many countries in Africa have an urban bias. Food subsidies and other policies favor industry and cities at the expense of transportation networks for taking resources to the farmer and harvests to the mills and market.

Julian Simon, in his book, *The Ultimate Resource*,[4] and in his subsequent article "Famine 1985," addressed several of the issues relating to famine. He disregards the premises put forward by others that world food production cannot keep pace with the galloping growth in population. He states that the available index from world organizations shows that the food supply has at least matched the growth in population in the developing countries in the past four decades, a period of rapid growth in population.

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[3] Ibid.

[4] Julian Simon, *The Ultimate Resource* (Princeton, NJ: Princeton University Press, 1980).

In addition, he pointed to the fact that there has been a long-term, gradual improvement worldwide in per capita food consumption over the last two centuries.

Simon believes that the specter of increased probability of famine, both in terms of the percentage of the world's population affected by famine and the absolute numbers affected, is relativity small when compared to earlier centuries. He feels that as greater population density decreases, rather than increases, so does the probability of famine. This is held as a key factor in the prevention of famine because, in a densely populated area, transportation is forced to become more sophisticated in order to meet the demands of the people.

The basic focus for alleviating famine is a system of individual land-owning farmers, Simon explains, who function to support larger food production. Good farm-to-market transportation and political stability are also crucial. In the past, food production declined due to insufficient demand for a greater quantify of food. But as the demand increases, farmers work harder to produce crops, improve the land and research ways to enhance productivity. Simon maintains that population growth stimulates food demand.

The famine in Ethiopia in 1984 resulted from many factors, including:

1. Water was scarce for several years and it often rained in the wrong places. Rains came too late, forcing the farmers, who had no food, to eat their seed to survive.
2. Uncontrolled harvesting of forests adversely affected the rainfall and set the stage for crisis.
3. Ethiopia's elaborate system of terraces, which naturally saved the previous rains, was destroyed.

4. The port was not equipped to handle hundreds of ships, which came from the west with food, resulting in waits of three to six months before they were off-loaded. By then, the bulk of the cargo was spoiled.
5. An insufficient number of trucks prohibited off-loaded food from being transported to needy areas.
6. A scanty network of dirt roads made it impossible for food to reach the far corners of the country when the rains did come.
7. A civil war was being fought in the north against the government. This also was the area where the major impact of the famine was being felt. Therefore, the government did not want to help people who were fighting against them.
8. The few trucks available in the country were being employed to re-locate people from the war area in the north to the south. This relocation caused a break up of some families.

The causes of famine today remain the same as in the Old Testament. It often begins with a natural disaster and is intensified by means of man's inhumanity to man. Man's concern for "what is good for me" becomes dominant, overshadowing any concern for that which is morally right.

Jesus demonstrated his love in Matthew 4:23 and announced the good news with a special concern for the poor, people who were bowed down, people who occupied inferior positions in society, outcasts without any means of livelihood and those who begged in order to survive. His message proclaimed freedom for the prisoner and healing for the physically disabled.

Jesus had power and authority and gave his disciples the same power and authority to drive out evil spirits and liberate humankind from demonic and human oppression. He gave them the power to challenge spiritual authorities with the Word of God.

Following Jesus and living our lives for him involves the risk of suffering. God does not call us to be successful or rich. He calls us to forget ourselves, to take up our cross daily and follow him. Suffering for the Christian is simply a dark tunnel that takes us to the bright light of God's kingdom. God gave us a life to share, not to hoard. If we live carefully, always thinking first of easy profit, comfort and security and if our sole aim is to make no effort except for ourselves, we are losing out. We gain, however, if we spend our lives working for the benefit of others, if we lay aside our desire for wealth and comfort and make ourselves available to do something for Jesus and for the people for whom Jesus came.

Injustice

Poverty is rooted in injustice and injustice springs from the powerlessness of people who lack the ability to control their own lives. Justice empowers the poor, granting them the means whereby they gain control over their destinies under God's direction. We talk about justice, but how do we obtain justice? Some say, by doing away with the present structures of society. However, the Bible tells us that real justice is achieved through the reconciliation of enemies to one another, through the love of Jesus Christ.

Vincent Donovan, a Catholic priest, writing in *Christianity Rediscovered*, tells about his work with the Massy in Tanzania. He says that Christ is quoted and used as the justification of our keen struggle for justice. "The missionary does not proclaim a political or economic system of renovated laws to ensure justice. Rather he announces the arrival

of love on the face of the earth, love coming from the Father in heaven. He announces a salvation and liberation not coming from the law, but from the love poured out by the Holy Spirit on all humankind. Laws bring no salvation or liberation. They guarantee only the minimum requirements of justice and greed." He says, "The goal of evangelism, and the basis for its urgency, is to put all things under the dominion of Christ. The fulfillment and the destiny of the human race, of all creation, is what are at stake. God intends to bring the earth and the human race to the fulfillment of the kingdom, planned from the beginning of creation."[5]

I have observed that many times a country rids itself of one oppressor in exchange for another. In Uganda, the oppression of colonialism was exchanged for a government ruled by a Kabaka King, who established a neo-colonialist system. Many people felt that the king was an oppressor. Obote brought in a new oppression. Amin came in with the support of the people and ousted Obote, only to establish a new oppression. Obote in turn, overthrew Amin years later, with help from Tanzania. Five years later, military leaders from the Acholi tribe overthrew Obote again. Six months later, he was overthrown by Museveni, who had been fighting Obote for five years. All of this took place within a 24-year period. The question is: Who is oppressing whom? Those in power oppress those not in power. But when a new regime comes into power, often claiming to get rid of oppression, they soon become oppressors themselves.

The Bible defines injustice as that which violates another's rights. Injustice is condemned throughout the Bible. Injustice is seen when Jacob steals Esau's birthright (Genesis 25:29-34), when Laban tricks Jacob into marrying his elder daughter instead of

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[5] Vincent Donovan, *Christianity Rediscovered* (Maryknoll, NY: Orbis Publications, 1987).

the one he worked seven years for (Genesis 31:36-40), Saul's treatment of David on many occasions (1 Samuel 24:8-22 and 1 Samuel 15:32, 33), and David's murder of Uriah in order to obtain his wife, Bathsheba (1 Samuel 15:32, 33).

Amos calls injustice evil in Amos 4:1. Isaiah, the prophet, warns, "Woe to those who plunder the needy" (Isaiah 10:2). Injustice is to be swiftly and severely punished (Esther 7:9-10 and 1 Samuel 15:32, 33). Justice is produced by wisdom (Proverbs 8:15) and comes from true faith (Hebrews 10:38). In light of several different religious beliefs, attitudes toward suffering might be summarized as follows:

Buddhist: Suffering. Forget it. The problem exists only in the mind.

Muslim: It is Allah's will. Suffering is inevitable. Do not resist it.

Hindu: You deserve it. That is what is coming to you.

Christian: God loves you and so do I. Let me do what I can to help.

Only Christianity offers the true message about reaching out to help others in love, helping people to live a fuller life in the here and now, helping people to know how to have eternal life in the future.

When we look at poverty, famine, suffering, injustice and oppression, we see the thread of sin intertwined throughout the community. How can we break this evil thread in our lives, begin to see a changed in the society and introduce justice and humanity and live as the thread of life?

Oppression is a symptom of man's unconcern for his fellow man. The root cause is disobedience to God's Word. This disobedience is a sickness that must be cured before man will seek justice for all. Materialistic, humanistic man tries to treat symptoms without getting at the root of the problem. Until we deal with disobedience to God's Word, the world will never be changed.

Only through Jesus Christ entering our lives and changing our hearts can true justice ever be established. We are told to remove evil deeds from God's sight (Isaiah 1:16, 17), to learn to do well, to seek justice, to reprove the ruthless, to defend the orphan and plead for the widow. If Christians took these commands seriously, most poverty would be eliminated. Can there ever be justice in a fallen society where everyone does what is right in their own eyes as long as they do not directly harm someone else? Is it possible for justice to permeate a society where there are no absolutes? Can man ever desire to reach out of his self-centered world and cater to the needs of others? True justice is born out of God's unconditional and unlimited love. This can occur in human experience only through Jesus Christ entering one's life. Only then can justice be established in human relationships.

Theological Foundation

The theological foundation is based on liberation theology, which reflects on how God has freed people from the oppression of their physical and spiritual behavior. Liberation theology emerged in the last two decades as Christians struggled against oppressive forces holding them captive and saw God's action in Jesus Christ as being involved in their liberation. This reflection comes from the actual involvement of Christians as they have tried to do God's will in this world. Action reflection is the method. This approach is reflection on praxis that is, thinking in the midst of action, rather than starting with doctrine and trying to apply it to life.

Dr. John Miller, formerly with MAP International, in his paper, "Key Elements in a Statement of the Great Commandment and the Great Commission," makes the following statements: "God's love for us and the revelation of his will prompts our loving and

obedient response to him of which one great expression is a profound love for our neighbor." This expression of love for neighbor is rooted in one's response to God's love and his commands. This manifests itself in social action that is intended to have positive consequences for neighbors now and in the future. Evangelism is intended to produce improved temporal well being and, more importantly, new relationships with God that will endure and mature eternally.[6]

God intends that his people unselfishly dedicate themselves to be the salt and light within human societies for the glory of God whom they have come to know and love. Both the great commandment and great commission are expressions of God's character and love for all. To the extent that they are actualized in life, this enables the Christian to fulfill his mission in the world. While giving a cup of cold water is the same as evangelism, physical and social health is the same as divine salvation.

In John 3:16-18, we are told that the one who loves gives of himself. God so loved us that he gave his only son to die for us so that we can have eternal life. Because God's son came to save, our lives as human beings should, therefore, be marked by giving and not judging. God is the only one who should judge. According to 1 John 4:7-11, we are to love others because of the great love God has for us. Jesus showed a special quality of life to the Samaritan woman at the well. She asked for physical water and he gave her that and something more, spiritual 'living water." He did this for a woman who was despised by the Jews. If we love others, we will seek to meet their needs beyond what they ask of us.

St. Peter testified in Acts 10:38 that Jesus went about doing good and healing those oppressed by demons. He did this in the power of the Holy Spirit, the same Holy

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[6] John Miller, *Key Elements in a Statement of the Great Commandment and the Great Commission* (Wheaton, IL: MAP, 1977).

Spirit who has given us the power to do well to others in all kinds of ways, including helping to meet their spiritual needs. The admonition of 2 Thessalonians 3:13 instructs us not to grow weary in well doing. Even Jesus grew weary as he reached out to the press of people surrounding him, but he renewed himself as he took time alone with God. We too can be wearied by the pressing needs all around us. However, God will give us the strength to continue to do good as we depend on him.

Jesus made a startling statement in Matthew 25:34-40. He asserted that as we give food and drink to those in need, take in strangers, clothe the naked, visit the sick and those in prisons, we are doing these things to him. Most of us would find it easy to do these things for Christ or our family, but Jesus says we must even do them for the lowliest of people, including those we do not know or may even despise. When Jesus sent out his twelve disciples to minister to others, he commanded them to heal the sick and to be concerned for the physical needs of others. They were to give freely just as it had been given to them. We also have been given much and should freely give to others. This researcher believes that we are to freely receive the love given to us by others as well. In Matthew 4:18 and 19, Jesus called his disciples to preach the gospel, showing that they needed to minister to spiritual as well as physical needs. He called these fishermen to fish for men for new life through Jesus Christ.

St. Paul commands us in 1 Corinthians 11:1 to be imitators of Christ as he was. A disciple is one who follows and does the same things as his master. An imitator of Christ will do the things that he commanded. He will follow Christ's will and do the things that he commanded. He will follow Christ's example by helping others both physically and spiritually. The emphasis of Christ's great commission is on the spiritual needs of man. He commands us in Matthew 28:19 and 20 to go to the whole world, winning men to Christ

and discipling them for service. This will be done in the name of and the authority of God. This is not optional for the Christian. It is a command. However, Jesus says he will be with us now and always. We should do this in God's strength, which is made available through the Holy Spirit, and not in our own power. We are told in 2 Timothy 2:2 to find faithful men whom we can teach to teach others who, in turn, will teach still others. This verse is talking about multiplication, as each one continues to teach those who will go on to teach others. This should apply both spiritually and physically because we want to see the world physically improved as it is being reached for Christ.

When Jesus walked this earth, he was concerned about the whole person. He healed the sick as he preached and taught. As Christians, we too must be concerned for the well being of the needs and training others to do also. The "Wheaten '83 Evangelism Consolation" recommended that we replace world development with transformation. Transformation is a change from a condition of human existence contrary to God's purpose to one in which the people are able to enjoy the fullness of life in harmony with God. This transformation can only take place through the obedience of individuals, in community, to the Gospel of Jesus Christ. His power changes the lives of people.

All human beings are God's creatures, made in his image and likeness. They are his representatives and given the responsibility of caring wisely for his creation. As stewards, we do not own the earth, but we do manage and enhance it in anticipation of Christ's return. Therefore, we are called to not abuse God's natural resources. Because we are all created in God's image, all men have supreme worth.

In Christian development, we recognize God as the source of all good things and are thankful to him. This is in contrast to non-Christian development, which only increases man's appetite for material things. Christian development will encourage people to strive

for adequacy of provision for all people, not abundance for a few. Dr. Tokunbo Adeyemo in his article, "An Evangelical Perspective on Relief and Development," says that the Bible sees development in terms of seeking to make people and nature become all that God originally intended them to be and shall fully be in the future. He feels that there should be two goals for development. The first is the glory of God. Dr. Adeyemo classifies feeding the hungry and giving water to the thirsty as works of righteousness, which glorify God. The second goal is the transformation of man and his environment. Human transformation, in the biblical sense, consists of the restoration of man through Christ to that humanity. Transformation must address man as a composite being; it must be holistic. Changed individuals become instruments for change. It is not enough to assume changed people will automatically change structures. They must be responsible stewards of God's creation who need to act in compassion and love.[7]

Udo Middleman, a program officer with International Institute for Relief and Development, states in his paper, "False Assumptions in Development," that the reaching out to give a cup of water to our neighbor is a mandate from God. In Christ's work lies our motivation. He says the gospel sets us spiritually free to work in God's creation, to change it, to use it, to struggle against it. God calls us to make use of his creation. We are to depend on him for our life.[8] Therefore, we believe that development starts with the person who, by the call of God, is freed to change the bondage of his circle of life. This person in small steps creates that situation in which his survival no longer hinges on give and take.

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[7] Tokuboh Adeyemo, "An Evangelical Perspective on Relief and Development," Nairobi, Kenya: *Evangelical Ministries* (1984).

[8] Udo Middleman, "False Assumptions in Development Consideration." International Institute for Relief and Development, Geneva, Switzerland, 1984.

Sam Voorhies from World Vision of Nairobi, Kenya, presented a paper in Ghana entitled "A Biblical Perspective of Development." In that paper he stated that change does not always mean progress. As Christians, we want to deal with the very essence of life. We are not only concerned about the future life in our relationship with God and with one another.[9] Simply put, the new life we are given is God's own life, and this life grows as we become increasingly like him. In my efforts of holistic community development, I have to be cautious that I am not concentrating on the status of my priorities. God wants to transform us in every way. It is the process of growth and maturity towards Christ's likeness that God calls us to initiate and help facilitate changes in people's lives.

The Bible speaks with confidence about the destiny of those who have been given a share in God's life. As his child now, it is my destiny to be like him. The Bible speaks in the present of being transformed. We are being transformed. As we are being transformed, we are progressing. Paul speaks about maturity as not being an end stage, but a process in which one is constantly growing toward that upward goal. He continues by saying that the Scriptures directly indicate that the training of a disciple and the development of a person should be directed towards being a complete person, a mature believer. Christ was concerned about transformed lives and with the nurture of these lives. A person is truly developing only as he is growing in his relationship with Christ. Therefore, Christian development is concerned with the progressive transformation of the believer toward the character, values, motives, attitudes and understandings of God himself.

At Amsterdam '83, Gordon Moys spoke on "The Evangelist's Social Responsibility." He said that, "No longer can there be satisfaction with Christian service,

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[9] Sam Voorhies, "A Biblical Perspective on Development Approach," Presentation of World Vision, Nairobi Kenya, 1983.

which is given in the name of Christ, but without the name of Christ ever being mentioned." Man's basic behavior cannot be changed simply because he is helped at a point of social need. Likewise, those whose work is concerned with only witness through words alone cannot claim to follow the Master whose concern was for the needs of the body as well as the soul. Moys also outlines the following basic principles.[10]

1. Evangelism without social action is irrelevant to human need.
2. Social action without evangelism is flowers without fruit.
3. A born-again Christian without a social conscience is irrelevant.
4. Together word and deed become the most powerful commitment both to him as Lord, and to our neighbors; relevant and responsible.

Ronald Sider, in his book on development, looks at the traditional evangelical analysis of society. Here he says, society is only the sum total of individuals. The way to a just society can be achieved only through the biblical gospel and development agencies to take their basic assumptions from secular or private development agencies. It would be a mistake to promote a type of development, which is defined merely in terms of economic progress. The Christian knows that people created in the image of God cannot obtain fulfillment solely through the increase of material goods. However, on the other hand, the neglect of biblical teachings on injustice or institutionalized, legalized evil is one of the deadly omissions of evangelical Christianity. [11]

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[10] Gordon Moys, *The Evangelist's Social Responsibility* (Minneapolis, MN: World Wide Publications, 1984).

[11] Ronald Sider, *Evangelicals and Development* (London: Paternoster Press, 1981).

At Amsterdam '83, Richard Sturz, addressing the participants, said, "Jesus did not give much attention to the matter of changing social or political structures, but he directed his attention to individuals and their specific needs."[12]

According to Sturz, Jesus made no attempt to change the social structure as such. In addition, he points out that the early church practiced and preached the compassion that Jesus had for the multitudes of the lost. James insists that is useless to talk of faith if we do not care for the needy within our own community.

Most Christian groups are ether concerned with the physical or social side of man. They do not integrate. However, from the above, we can see that the Bible demonstrates integration. Many groups do not know how to integrate the two. Dr. Tetsunao Yamamori, in his paper, "Towards the Symbiotic Ministry," states that "Jesus commands us not only to disciple the nations, but to do all that he has commanded."[13]

Jesus had much to do with social action or with ordering our horizontal relationships. He defines social, political, and economic shackles in addition to the establishment of peace, order, and a harmony on the horizontal plane. He defines evangelism as "those efforts devoted to the proclamation of the good news of God's salvation through Jesus Christ, of bringing men and women under the leadership of Christ, resulting in the vertical relationship with God. This researcher strongly believes that the fullest demonstration of effective evangelism is one that sets in motion not only spiritual rebirth, but also physical social and emotional vigor and vitality to the glory of God."

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[12] Richard Sturz, *The Evangelist's Social Responsibility and Response to Liberation Theology: The Work of an Evangelist* (Minneapolis, MN: Worldwide Publications, 1984).

[13] Tetsunao Yamamori, *Towards the Symbiotic Ministry*. Wheaton, IL, 1977.

Evangelism and community development are core forces for bringing the more abundant life that Jesus talks about. Community development can also be a follow-up to evangelism. Franklin Graham and Guy Davidson, in their presentation at Amsterdam '83, said that we must see the whole man and be his total educator. If you only see his mental need you will become an educator. If you only see his political oppression, you will become a revolutionary or a politician. In addition, if you see only his spiritual need you will become a religionist. It is in seeing the whole man with the strongest emphasis on the spiritual that you become a Christian witness, a missionary, an evangelist, and a communicator of God's Word.

Sam Voorhies in his position paper, "Christian Development," offers the following guidelines for Christian development. It is his opinion that Christ not only tells us what goals we should aim for, but he also instructs and models practical methods of how developers can facilitate change. We need to study Christ's priorities. Jesus spent the least amount of his time with the multitudes, more time helping special friends. He spent more time with the seventy, teaching them, and still more time with the twelve, modeling the lifestyle and role that they would emulate. He spent the greatest amount of time with Peter, James and John. From this, Voorhies concludes that we must look at focusing our efforts on men whom the multitudes will follow. We must become multipliers of men. He says the developer must be a developer of people and then develop them in a wide range of real life experiences. Most times, the disciples also became involved in the activities that Jesus himself was involved with. They participated in his ministry.

The teacher or developer is not just a channel of information or bearer of goods. To be an effective spiritual leader, one needs to be a model and exemplify this transformation process. Modeling is critical to the change process of influencing a

person's whole life, including his attitudes and values. Voorhies says Christian developers are now making a mistake that has been made by Christian educators. It is thinking that by passing on information and telling a person what he ought to believe or do, we can assume that he will assimilate that information into his lifestyle. This lifestyle will then bring change in his attitudes and values. However, we must concern ourselves with the person as a whole. The primary context in which teaching and learning takes place is in real life situations, not the formal school where we have communicated to even the youngest that what is learned is not really life.

Here then are some propositions that the researcher would like to outline. These are the core elements to the transformational community development program:

1. One can only help people to grow and develop as one grows and develops spiritually in Christ.
2. In the limited time one has with the constants given, one must best invest their efforts to facilitate the spiritual growth of others and enter a disciplined relationship with a select few.
3. One must develop the skill of facilitating close relationships with the people with whom one is working.
4. One must constantly work at not allowing the system to dictate, but use it as a tool to give the ability to be in the community encouraging spiritual growth.
5. One must be sensitive to the people in the community. One must not expect them to respond, or perhaps even more, to have the right motivation.
6. As one becomes like Jesus, one will come to care about others. As one begins to care about others, one will sacrifice to become involved with the

people around. One will reach out to meet all kinds of needs. One will also provide a living example of people among whom God dwells, awaking the hunger of those who do not know him.

7. As one becomes like Jesus in growing maturity as disciples, one will reproduce both Jesus' love for people and his love for justice.

How to Integrate the Physical and Spiritual

The researcher has found that it is easy to say, "Let us have a program that integrates both physical and spiritual truths." However, it is very difficult to implement such a combination. Therefore, for the Christian community development ministry, I he has have outlined the following model of how to integrate physical and spiritual ministry, which can be applied to any project:

1. Look for "changed lives" physically and spiritually. Actually look for transformed lives. Transformed lives come from inward changes because of the love of Jesus Christ. This inward change should then lead to physical change in individuals, then family, then in the community.
2. Start by being sure that the training team is made up of mature, born-again Christians. Do not require that community development volunteers be born-again because spiritual training is begun with a lesson on how to be sure one is a Christian. If the training team members are not mature Christians, it will be difficult to model what is expected of the community development workers.
3. The training team must have a common objective of integrating a spiritual ministry into their community work, thereby dealing with the whole man. They

must be like-minded. If they are not, then the community workers s are confused and do not know which example to follow.

4. The training team must know how to personally share their faith in Christ and do follow-up with new believers. It is good if all have the same training so that what is taught to the community workers will be constant. This is one of the most critically important elements. For spiritual multiplication to take place there must be aggressive evangelism and discipleship.
5. The training team must be able to teach spiritual and physical truths in such a way that they are transferable and multipliable. This means that what the trainer teaches must be taught by the workers to fellow villagers, who teach what they have learned to others. Do this with "picture books" on both physical and spiritual topics.
6. The trainers must model what they are teaching whenever they do home visitation or become involved with community workers.
7. All trainers should do both physical and spiritual teaching. It is not good for one person to teach physical topics and another to teach spiritual topics. This implies to the trainee that physical and spiritual are separated and not one, which weakens an integrated approach.
8. It is important to give as much time to evangelism and discipleship as to physical subjects. It is best to spend one-half of class time on physical teachings and one-half on spiritual teaching. This equality of division shows that both are important. If we are not careful, community workers may spend their entire time meeting highly visible physical needs. If this happens, the concept of integration will be weakened.

9. An important desired outcome of the program is active involvement of people in "home Bible studies. As members grow spiritually, they will begin to lead their own Bible studies. The content of these Bible studies should be based on initiative evangelism and discipleship, which encourage members to put into practice what they learned.
10. As the trainers interact with people, they will learn to be sensitive to their spiritual condition. The gospel need not be pushed down one's throat, but every opportunity should be taken to share.
11. Discipleship should be on going within the training team itself. Members of the team should be continually growing in their own faith. Regular Bible studies for the training team will help them continue to grow.
12. There should be integral involvement with local church believers. Trainers should be actively involved with the local church. New believers should integrate into the church as soon as possible. It is strategic to train members of the local church in evangelism and follow-up materials so that they are prepared to assimilate new believers.
13. Sometimes there may be a need to limit physical activities in order to have a better balance with spiritual activities. This is a major reason not to be involved in curative medicine (it consumes much time and resources).
14. Use large-scale outreaches such as the film "Jesus" as momentum builders in evangelism. These events create excitement and enthusiasm. They also give community workers the opportunity to make many evangelistic contacts in a short time.

15. Expect spiritual integration and inspect for it. If spiritual changes in people's lives are expected, then there should be inspection to see that they are happening. As spiritual changes take place, excitement and momentum grows.
16. Use locally available theological education by extension (TEE) materials as a second step in spiritual teaching once the basic evangelism and discipleship series has been completed. Most denominations have such materials and utilization of them will tie the program more closely into the church.
17. Talking about spiritual integration is a step, but it is not enough. Nor is provision of high quality aggressive spiritual teaching. Talk about spiritual integration, model aggressive evangelism and expect integration to take place. Evangelism and discipleship must be thought about, talked about, modeled, practiced, inspected and expected, if it is to take place.

Historical Foundation

The project context country, Ethiopia, has had to contend with war, famine and utter destitution for more than three decades. At least half a million people have died of hunger. War, drought and an oppressive political regime made it one of the poorest nations in the world during the 1980s. The country is in the process of rebuilding itself, politically and economically. Today, the challenge for most Ethiopians is still day-to-day survival, but despite this, the sense of community is strong. Although the economy has started to improve gradually since 1995, following the change of government and adoption of relatively forward-looking economic policies, the trend of growth was halted by the border conflict with Eritrea, which lasted for more than two years. Aspirations and determinations of the people are still high, giving grounds for hope for a better future.

During the 1984-1985 famine, the researcher had the privilege to play a major part in the relief effort, organizing a large-scale food distribution program, child and family sponsorship programs, an orphanage home care program, an agricultural development and water supply projects. In 1986, priorities shifted towards longer-term community-based development work, supporting projects to recover and improve exhausted farmland, to conserve water and replant forests and to help marginalized groups (including disabled people and households headed by women) to earn an income, helping to revive, repair and install community water supplies in several areas of the country, supporting health programs which emphasized the welfare of mothers and children and the provision of community-based family planning services.

His ministry during this time was serving the needy in order to accomplish his obligation in serving my people. The idea of transforming the people for a better future was not the core of his development at that time. It was in the middle 1990s when he was convinced that permanent development should invest in human development. He was told a story about a Ugandan man who came to the Nile River. He had to swim in order to get across. As he was about to dive in, a second man, who could not swim, came to the river. He asked the first man to help him cross. The first man said, "Fine, jump on my back and I will carry you across." When he got midway across the river, he became tired and came to an island to rest. As he was resting, a third man called from the riverbank, from which he had just come. This man also needed help to cross. So the first man returned to the riverbank to help. When he got there, he was tired and he realized that he could not carry the third man on his back. He told him to float alongside him, hang onto his belt, kick his feet and together they would get across. Again, they came to the other side.

By this, time the first man was very tired and realized that he could not continue to carry them, but he would swim along side of them, in case they got into trouble. The third man jumped into the water with the first man and together they swam to the bank. However, the second man was afraid and would not try, so he remained on the island, waiting for someone to carry him across to the other side.

Much development work is similar to this situation. One can carry someone on their back and do everything for him, but this does not really help him, because he becomes dependent on someone else. True development is when someone is helped to help himself so that he can become self-reliant. The first man was involved in development with the third man, by helping him to help himself.

Throughout the researcher's twenty years of ministry in East Africa, he has encountered three different historical community development program approaches. These include the approach of Secular Humanism, the Socialist Community Development approach and the approach of Liberation.

The Approach of Secular Humanism

Francis Schaeffer, in *Christian Manifesto*, defines humane as being kind and helpful to people, treating them humanly. He defines humanism as the placing of man at the center of all things, making him the measure of all things. The humanist pushes for freedom. But by having no Christian consensus to contain it, that freedom leads to chaos or slavery under the state or the elite. Humanism, with its lack of any final basis for values or law, leads to chaos. Schaefer continues by saying that either God is the creator of the whole man and the whole universe, or he is the creator of none of it. Religious humanism

regards the universe as self-existing and not created. Therefore, humanism, in and of itself, is a religion glorifying man.[14]

Josh McDowell and Don Steward, in their *Handbook of Today's Religions*, look at humanism. They say that this view holds that man is the ultimate standard by which all life is measured and judged. Thus, values, laws, justice, good, beauty, right and wrong are all to be judged by man-made rules, with no credence to either God or the Bible.[15]

The "Humanist Manifesto" asserts that:

1. The universe is self-existent and not created.
2. Man is the result of a continuous natural process.
3. Mind is a projection of body and nothing more.
4. Man is molded mostly by his culture.
5. There is no supernatural.
6. Man has outgrown religion and any idea of god.
7. Man's goal is the development of his own personality, which ceases to exist at death.
8. Man will continue to develop to the point where he will look within himself and to the natural world for the solution to all problems.
9. All institutions and/or religions that in some way impede this 'human development' must be changed.
10. Socialism is the ideal form of economics.
11. All humankind deserves to share in the fruits from the above tenets.

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[14] Francis Schaeffer, *Christian Manifesto* (Wheaton, IL: Crossway, 1982).

[15] Josh McDowell and Donald Steward, *Handbook of Today's Religions* (Nashville, TN: Nelson, 1992).

McDowell and Steward say that in "Manifesto 2," a more aggressive position is taken than was taken in the first manifesto. The second Manifesto takes away the worth of humankind. It states that we must save ourselves. It rejects the idea of life after death. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human needs and interests.[16]

Humanism rejects any absolute value system. Therefore, humankind has no absolute system of right or wrong. Humanists believe that we must spread participatory democracy in its truest sense. The separation of church and state are an imperative. Most people in secular development projects would not adopt all of the above secular principles directly, particularly those which deal with a lack of God's involvement in the world. However, the concept that man is good as well as the idea that there are no absolutes, therefore man should do what is right in his own eyes, appear to be the underlying philosophy of most secular development projects. This is particularly true of those that originate in the United States.

Achievement Motivation

Holy Name Hospital in Bihar, India, approaches development from a community achievement motivation standpoint. They are following guidelines established by Father J. M. Heredero, who bases his work on the work of the Institute of Applied Behavioral Sciences. The Institute is concerned with changing human behavior through positive reinforcement and group interaction. Real development takes place when there is personal growth, which means increased awareness. Awareness is a climate of mutual support and understanding that leads to a more efficient manner of dealing with one's own feelings,

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[16] Ibid.

imagination, and intelligence. Development can only take place within the context of community. Development means change.

This approach stresses that development has more to do with people than things. Heredero stresses that it is important to train groups, rather than the community, accepting members from a similar social group or caste. He deals only with groups because he feels that individuals find it too difficult to introduce new things that others are not already doing in the community. In this approach, people will become transformed as they develop positive attitudes about people in general and then about themselves. The main aim in training is personal development of the individual in the community. The trainers must radiate warmth and support in order for this enhancement of self worth to take place.[17]

It is important, when development takes place, that people can do something now that they could not do previously. The recipients become increasingly aware of themselves and the world in which they live as they are helped to remove obstacles that hinder their personal growth. This approach believes that the greatest gift that can be offered a man is to trust him. This approach attempts to restore a participant's self-respect, so they can overcome feelings of inferiority. An attempt is made to help the participants look at themselves, others, and the world more creatively. They are attempting to effect behavioral change from a state of diffidence (we cannot) into a state of confidence (we can). This self-respect helps them to develop a sense of identifying with their own people so that conflicts resolve to cooperation. The intent is to help the participants become

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[17] J. M. Heredero, *Education for Development: Social Awareness, Organisation and Technological Innovation* (New Delhi: Manohar Publications, 1989).

successful through cooperation. They discover that they can learn new things and that they can cause positive change for their own well-being.

This approach to development attempts to build the self-respect and self worth of individuals through cooperation with others. Positive results have accomplished much, particularly within a single caste in India. Success is measured in terms of the participants making their own decisions. The basis of this approach appears to be humanistic, with the emphasis on building the individual.

The Socialist Community Development Approach

Socialism fosters certain socio-economic institutions, which support the process of social change. Growth stems from the participation of the rural peasant population. It is a program for training the rural population to participate in building institutions of economic and social development. It aims for cooperation of the total population in development activities (from rural peasants to national leadership). This program belongs to the socialist rural development strategy and entails both rural training programs and the reformation of economic and political institutions. In its educational functions, the goal is to create rural communes out of networks of rural villages. In Glyn Roberts' book, *Questioning Development*, there is a very strong socialist leaning. He says that the advanced world is still willing to help the poorer countries with capital investment and technical assistance. The development strategy is to improve communications with the advanced world, invest in roads, rails, harbors, airports, etc., mechanize production of materials which the country is best able to produce in order to trade with industrialized nations to earn hard currency. Roberts argues that this is passive development that will not really help the country with

its problems of poor education, hunger, chronic illness and unemployment, which are bound to occur in a competitive economic society.[18]

The poor countries, which may possess great resources, will remain under the control and manipulation of the powerful companies of the West. Under-development is a process of cause and effect, based on unequal distribution of wealth and power. For true development to occur, from the socialist's view, the power structures must be broken.

The socialist philosophy looks toward a society where all have equal life-chances with the emphasis on community creativity rather than consumption. Real development, therefore, is not a matter of this job or that job, but rather making the maximum number of people confident, aware and eager to question. There is a need for global choice to a socialist society. Former President Nyerere of Tanzania is recognized as the leader of African socialism, as demonstrated by his development of Ujamaa Villages. Nyerere says the road to development is overcoming the psychology and political shackles of colonialism where everything was done to them and for them, not by them. He stresses the need to build a society whose political structures promote community, responsibility and participation.

Nyerere writes, "People cannot be developed. They can only develop themselves. A man develops himself by what he does, by making his own decisions, by increasing his own knowledge and ability, and by his own full participation as an equal in the life of the community in which he lives. Man lives in a society. He becomes meaningful to himself and his fellow men only as a member of that society. Therefore, it is necessary to talk about and work for the development of man in a way that enhances his well being and

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[18] Glyn Roberts, *Questioning Development* (London: Returned Volunteer Association, 1998).

preserves his dignity."[19] Nyerere's approach to a changed society is through socialistic ideology, because it proclaims interdependence between people both as the means and goal of development.

The Approach of Liberation Philosophy

Underlying the concept of liberation philosophy is the supposition that men oppressed by other men control the resources of society. To change society, the ruling structures must be overthrown in order to liberate oppressed men from their oppressors. The means is by revolution, which results in a socialistic society. From this philosophy has arisen liberation theology, which says that God is a God who demands justice. Justice can only come by liberating the masses from their oppressors.

Richard Sturz describes liberation theology as a man-centered theology. The liberation theologian sees man only in community. Little or no attention is given to individuals as individuals. When they speak of "man," they mean "mankind" or social classes. Society itself is determined by the class that dominates it. There is no escape until the social-economic structures imposed by the ruling classes have been thrown down. Hence, to change man, society must be changed. Individual man, as the product of his society, is not responsible for his acts. His problem is that he must gain a new worldview, which can only be attained by changing the social economic structures.[20]

Andrew Kirk, in *Liberation Theology*, reviews the major shapers of liberation theology. He says that liberation has become a prophetic theology, that is, a theology of conflict. The Christian community must disappear because it prevents the recognition of

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[19] Julius Nyerere, *Nyerere on Socialism* (London: Oxford University Press, 1985).

[20] Sturz, *The Evangelist's Social Responsibility*.

the division of society into classes. Liberation is the radical removal of all causes of alienation that prevent man from being fully man. Sin is not an individual breaking of the law, but the political denial of history.[21]

R.T. France, writing in *Transformation* magazine on liberation in the New Testament addresses liberation theology. He says, "Jesus conceived his role as Messiah in terms of the restoration of the relationship between man and God, not in terms of national aspirations. His constant stress on love, even of enemies, and on unlimited forgiveness, contrasts sharply with the philosophy of hatred which underlies most revolutionary movements . . . Jesus was a radical without being a revolutionary. His concern was with man's attitudes and relationship towards one another and toward God. He looked for liberation from sin, hypocrisy and alienation from God."[22] France goes on to say that in looking at the parable of the rich man in Matthew 10:25-37, Jesus was focusing on the rich man's salvation rather the on the poor man's material needs. It is not that the poor will become rich and the rich poor, but that the poor, who seem to the world to be losers, will turn out to be winners.

Jesus is concerned with liberation, not from economic or political injustice, but in terms of opening up to man a new sphere of life where old values are transcended. There will now be the motivation to seek the material well-being of our fellow men because of God's love for us, resulting in our love for our fellow man. Charles Colson says that what we must seek is justice not power. Most people seek power so that justice can be accomplished. This is what liberation theology is all about. However, as Christians, we

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[21] Andrew Kirk, *Liberation Theology: An Evangelical View From the Third World* (London: Marshall, Morgan & Scott, 1979).

[22] R. T. France, *Transformation Magazine*.

should not be seeking power, but justice for all. Alex Solzhenitsyn says that the more power we acquire, the more power we require.

Jesus' ideal is love. By love, we are saved and by love we save others; love through our words and love through our actions. As God's love touches our lives we are changed inwardly. We are liberated to be what God called us to be. It is God's plan that we love God first and then our neighbors as that love must be active and not passive love. Through active love, we are liberated from the bonds of sin, liberated to love others freely, and reach out to them.

General Summary

In summary, the researcher would like to expand on and clarify the definition of the terms development and community. Development is freeing people from their limitations. It is the process by which people gain greater control over themselves, their environment and their future in order to realize the full potential of human life that God has made possible. Development is a process towards a goal. Community development is the process of helping to strengthen a community and its leadership so that it can resolve, through its own initiative, the problems which face it. Development is a process of change where people take responsibility for their own lives. Through individual changed lives, community change can and does take place when the changed individuals work together under God's direction.

Development is not first the conquest of nature to serve man and to assure his physical survival. It is the rescue, liberation and restoration of man from all that degrades and enslaves him, robbing him of his inherited humanity. It is designed to make man whole and to restore man's dignity.

The table below compares relief and development. They are very different. Development can be compared to the prevention of disease, hunger and poverty before it has happened. Relief is doing something for someone who cannot do something for himself. It is crisis intervention, an attempt to provide some form of assistance that will aid the individual or group to return to a prior state or condition. Intervention is usually required, while relief is helping people to articulate their own needs. Relief is intervention to provide something for them. Development assumes that people have the skills and abilities to take charge of their lives and acknowledges the need for facilities to provide, for example, instruction and access to needed resources. Development brings people together and keeps them working together.

Development	**Relief**
Long-term: To solve an on-going problem	Short-term: To solve an emergency problem
Help people become self-sufficient	Tend to build dependency; usually not concerned with training or growth
Build people, as well as economic health	Meet the promised need
Involve the people as participants and contributors	Usually not concerned with training or growth
Address specific problems	Multi-sector approach
Controlled by insiders	Controlled by outsiders

Approaches to Development

Development has been approached in different ways in Ethiopia. Four different approaches have been used.

1. *Top Down, Bureaucratic or Trickle Down Approach*: This approach views the task from the national level. The goal is material well-being through economic

development. There is limited contact with the local village people on the part of the planners. The government provides specialties that come together to share all that is necessary for the community development project to take place. Most government programs, such as in Ethiopia, Kenya Uganda and other part of Africa have used this approach.

2. *Outside In or Commercial Approach*: This approach is sometimes called the "Sears Roebuck Approach." The task of development is seen to stimulate demand by modernizing and offering services, equipment, new crops, and other inputs. The goal is profit and client satisfaction. The underlying thought is that all services are distributed. If proper distribution takes place, then development will follow. Here the expert designs the program, but he may teach the villagers how to maintain the program. This approach is heavily used by large relief and development agencies such as USAID and UNICEF.
3. *Inside Out or the Mobilization Approach*: Here the situation is so structured that peasants who must compete with others in a free market will steadily lose their ability to compete over a period. The purpose of mobilization is to raise the peasant consciousness and to build solidarity. This will enable the peasants to defend their interests as a class and ultimately usher in a revolution. Revolution is the end product. The expert and the client may jointly have a hidden agenda of revolution. Liberation theology, which is used throughout Latin America, represents this approach.
4. *Bottom Up or Participatory Approach*: The local community is the frame of reference. This approach feels that people will not cooperate until they see a good reason to do so. The role of the outsider is not that of an expert telling

> people what to do, but of an insider, acting as a facilitator, working with people to analyze their problems and to help them find solutions within their reach.

Practitioners have necessarily been volunteers from religious or civil missions, e.g., the Peace Corps and others who have been involved at the village level. Here the expert teaches at the beginning, but the villagers design and do it for themselves, drawing on consulting help from the outside only as necessary. Development is concerned with improvement of a people's way of life on a long-term basis. Its objectives are to see change and then build and expand from that process. Those involved must be willing to give time, effort, materials and finances for the development process.

Development uses and develops leadership from among the people themselves. It involves the people through their own leaders. Therefore, the people themselves own the project and not outside developers. There is an element of risk taken in this kind of development since change is involved. Development is an on-going process of growth and self-help. Development aims to liberate people from whatever imposes constraints or dominates and weighs them down. Development aims at increasing the creative power of people. It is a movement whereby society decides which changes it will make. There is no development without active participation at all levels of the community. Development, therefore, is a process involving everything and everybody. It concerns all aspects of social life and requires the participation of every member of the society. Everyone wants development but not everyone understands and accepts the basic requirements of development, which insist on responsibility and hard work.

Community

A community is a group of people who live in the same geographical area, share a common lifestyle, beliefs, culture and leaders and have an on-going daily pattern of interaction. They generally will identify themselves as a distinctive group with common background, needs and goals. Community participation must also be defined. Individuals and families assume responsibilities for their own health and welfare and for those of their community by this process. Each one contributes to his own and the community's development of capabilities among individuals, families, local leaders and community groups by identifying and meeting their common problems.

There is a need to approach man in a holistic way. This means that all of the components, which make up people and their society, must be looked at as a whole rather than in isolation. One must consider the physical side of people, the social-political side, the economic side, the spiritual side and the mental side, as well as how they interact with their surrounding environment.

For development to take place, man must first recognize that he has a need. If he does not recognize a need, then no solutions will be sought. The recognized need must be of sufficiently high priority to generate a willingness to act.

Ron Sider says secular development is based on the implicit belief that human society is inevitably progressing towards the attainment of a temporal, materialistic kingdom. For Sider, moral and social progress is implicit in this inherent progressiveness. At very core of contemporary development is the notion that the future is synonymous with economic growth.[23]

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[23] Sider, *Evangelical and Development*.

CHAPTER FOUR

METHODOLOGY

The researcher's passion

In 1997 after phasing out the project in Ethiopia, the researcher came to understand that the best solution to specially address the issues of poverty and injustice is to empower the local leaders with formal and informal leadership training. In most of the rural or urban projects he has seen, when the outsiders are through with their project, the community will go back where they were unless local leaders were empowered to continue the project. Human development is the prime factor for a successful community development program to challenge and to break the circle of poverty.

In the last twenty years in his leadership role with Africa Rural Development Inc., the researcher has taken advantage of learning new ideas about leadership and gathered numerous books and materials to educate himself and help in his leadership. In addition, he was able to establish a rural development field directors and project planning evaluation and monitoring methodology for the field office. The assumptions were to educate all the social workers and communities to run a successful project in the community. This was a good idea, but it didn't promote self-dependence. It would have been good if the program had incorporated a community action leadership development in order to empower the local leaders to assume complete ownership in the life and continuity of the project. After working for over twenty years in East Africa, the researcher has a great burden and vision

to create ways and means to eradicate the chronic sickness of poverty. He has the passion, the vision, and the educational background to develop this manual. His first graduate study (MBA) with Century University led him to discover the basic theoretical foundation. This theoretical foundation was a clear roadmap for him to advance his leadership study. In 1988, he had the privilege of attending the International Conference for Social Welfare in Berlin (by then West Germany). He was invited by the Republic of Germany for six weeks training in the area of country economic and social development. This gave him the opportunity to interact with many international leaders and learn their views on leadership. In 1988, he was a delegate to a Christian leadership conference in Lusaka Zambia sponsored by the Africa Evangelical Association and Madagascar. In 1985, he had another privilege of studying a senior leadership training program in Manila, Philippines, with International Institute of Rural Reconstruction. In 1985, he participated in a four-week workshop in International Women's conference in Nairobi, Kenya. It was sponsored by the United Nations. In 1984, he had four weeks of leadership training in Singapore with Haggai Leadership Institute. Finally, his second graduate study at Ashland Theological Seminary for the Master of Divinity led him to establish my view of leadership.

Selection of United Theological Seminary

In the year 2001, he decided to go for higher education to study on a higher level in the area of leadership and to write his final dissertation on a community action leadership manual. He knew that the educational information from the last twenty years and his work experience qualified him to address this issue. In searching for the higher educational institute for his study discipline, he came across United Theological Seminary in Dayton, Ohio. The seminary has a history of building leaders with its unique program.

The major component of the program is the intensive seminars, phase approaches, and peer seminars. The most attractive concept is the mentor-led groups. The mentors are chosen from around the world, which provides a vast resource of talent. All students enter into the program by selecting a topic of interest that is facilitated by mentors who have specific qualifications related to that particular topic. The researcher's mentor, Dr. Kwame Abayomi, who is a senior pastor of a Methodist Church in Baltimore and a member of the City Council in Baltimore, has wide experience and higher education to lead us in the area of urban community development programs. In addition, he is surrounded by the presence of a professional peer group, such as Rev. Dr. Milondra Coleman, Rev. Shirley Davis, Rev. Rob Cornelison, Rev. Melvin Wallace, Rev. William E. Seals, and Rev. John Wesley Williams Jr. Even though the peers were just students in the program, they all added their invaluable credentials to the success of the project.

The Selection of the Professional and Context Associates

Early this year, the researcher was able to identify a few professional and context associates who would be able to work with him in providing their outstanding professional consultation, in addition to providing their technical assistance in the area of editing, language setup and advising in the theological setting of his foundation paper. Rev. Dr Kenneth E Harris is the Senior Pastor of Detroit Baptist Temple, Professor at Ashland Theological Seminary and Ecumenical Theological Seminary in Detroit. He counseled in the theological setting of the project. Rev. Dr. Samuel H. Bullock, Senior pastor of Bethany Baptist church and the second vice president of The Council of Baptist pastors of Detroit and Vicinity, Inc., advised on the historical setting of the foundation document and the overview of proposed project. Rev. Dr. Edward Knox, Context associate, Pastor of

New Mount Vernon Baptist church and Counselor in private business. Mr. Stuart B. Sheldon, former Ford Company executive and the executive board member of First Baptist Church of Dearborn, edited the content and language of the project. Mrs. Lisa Petty, former schoolteacher in the Detroit Public Schools assisted in the area of editing and reviewing the content and the language. Rev. Dr. Milondra Coleman was the peer seminar representative who reviewed the project. Rev. Dr. Urias H. Beverly, Mentor at UTS and Student Dean of Ecumenical Theological Seminary, professional associate, offered his advice in all areas of the project.

The research method

This research used the quantitative method. This method provided several ways of designing the project. For example, this method allowed the researcher to use surveys, statistical analyses, interviews, focus groups and others. In the research, he used focus group training and project assessment in the community. His method produced the desired educational manual for community action leaders by opening their eyes to see the problems surrounding their community and to take action in addressing the issues.

The Presentation of the Project

The researcher held a two-week community action leadership training seminar in Ethiopia. Eight participants were selected from the local church and from the immediate community leaders group. The first week focused one-half day on a professional presentation in the area of leadership. The afternoon was used in group discussion and evaluation of the presentation.

The second week seminar focused on group fieldwork identifying major issues affecting the community. The facilitator provided a format to guide the community assessment.

The assessment led the participants to prepare a project proposal for practical implementation. In addition, on the last two days of the week, the facilitator provided a review questionnaire to evaluate the participant's learning of the issues of leadership. The seminar was held the last two weeks of January 2004.

Selecting the Project

The general idea of the community action leadership development project is to develop a practical guiding manual for the training of local action leaders for community development programs for victims of poverty and injustice in Ethiopia.

The Project Has Four Components.

A. Developing guiding principles for a training leadership development program.

B. Establishing the characteristics of community leadership program

C. Developing guidelines for community development projects, and

D. Developing a format for a process of building community capacity. That is,

    1. Through an extension role

    2. Through a traditional approach

    3. Through operating principles.

This project can be used by churches and by any community action group. In addition, the project will create an ongoing system to be used in the community.

Seminar agenda

Seminar one

Day one. Sharing story

Day two. Identifying the major principles of leadership

Day three. Looking into the personal behavior of effective leadership

Day four and Day five. Mastering the guiding principles for community action leadership development.

Seminar two

Day one to Day three. This focused on the community assessment and identifying the major issues affecting the immediate community. The participants were divided in two groups and each group had a separate assessment to identify the issues of the community. The facilitator provided a guiding format for community assessment.

Day four. Each group will evaluate their finding which is the issues affecting the community and write practical project proposal for implementations.

Day five. Morning was used to evaluate and review their learning in leadership and the community assessment experience. The facilitator provided review questionnaires covering the two-week session. The Afternoon was used for celebration and giving thanks to God for each other's effort.

Guide for Community Assessment

The purpose of the assessment is to identify the course of action they will be taking collectively in response to the community issue. Assessment works best when the discussion is not limited to like-minded people. It would be helpful to invite leaders from different work experiences to participate in a process aimed at improving their community.

Steps in Deliberation

1.) Identify a community issue that people seem ready to take action on.

2.) Invite a group of people representing all sides of the issue to participate in a dialogue about ways to respond to the issue.

Participants _____ _____ _____

_____ _____ _____

_____ _____ _____

3.) Work as a group to describe the issue:

How are people affected?

_____

_____

_____

_____

What is most valuable to you about living in this community?

_____

_____

_____

_____

4.) Identify three responses to the question. "How can we respond to this issue in a way that best reinforces that which is most valuable in our community?"

Choice A: _____

Choice B: _____

Choice C: _____

5.) Consider the positive and negative consequences of each course of action and how each choice could be improved.

Choice A:

In what ways would Choice A have positive impact on our community?

What is there about Choice A that some people would not like?

Given your remarks about Choice A, what are three ways this choice could be improved?

Choice B:

In what ways would Choice B have positive impact on our community?

What is there about Choice B that some people would not like?

Given your remarks about Choice B, what are three ways this choice can be improved?

Choice C:

In what ways would Choice C have positive impact on our community?

What is there about Choice C that some people would not like?

Given your remarks about Choice C, what are three ways this choice can be improved?

Are there other choices that come to mind now?

Is there a choice for action that everyone can agree to work towards?

At this point, the discussion was drawn to a close. Other meetings would be needed to develop an action plan that coordinates efforts at the community level. Assistance in action planning is available through the Extension Office, which is willing to work with any group that gets to a point where neighbors (community) have agreed on a general course of action.

Review Questionnaire

For community action leadership development.

Remember, all of us at one time in our life have been a follower. Be honest with yourself.

Do you cooperate with others to achieve the desired goal?

Are you willing to accept others' ideas?

Are you a team player? Or do you prefer to work by yourself?

Are you willing to give the leader and others credit and public recognition?

Are you loyal to the group?

Are you flexible? Or does it have to be done YOUR way? My way or the highway?

Are you rational or dogmatic?

Are you dedicated to the group's goals?

Are you dependable? Can others count on you to do your part?

Can you provide constructive feedback without being negative?

There is no passing or perfect score for these questions. The answers will change for different groups, different situations, and different times. All of us can improve on all of these attributes, all of the time. Keep these questions in your mind, both when you are a leader and when you are a follower. They will help you succeed at both.

CHAPTER FIVE

FIELD EXPERIENCE

Reflecting on the field experience, this researcher realizes that this project was not only beneficial to his personal growth, but it also had a positive effect in the lives of the participants. The seminar was conducted in a local church in his hometown, i.e. Ethiopia. Eight community leaders attended the seminar. All were selected by the local church and from local associations. The first day of the program was started by sharing stories and life experiences. It was an awesome experience to know how each one has a unique and vital life journey.

The next day, the group started to identify the major principles of leadership and looking into the personal behavior of effective leadership. For this, the researcher had a Review Questionnaire for Community Action Leadership Development. This questionnaire was used to evaluate our self and the quality of our leadership. The reviewing questions were:

Remember, all of us have been a follower at one time in our life. Be honest to yourself. Do you cooperate with others to achieve the desired goal?

Are you willing to accept others' ideas?

Are you a team player? Or do you prefer to work by yourself?

Are you willing to give the leader and others credit and public recognition?

Are you loyal to the group?

Are you flexible? Or does it have to be done YOUR way? My way or the highway?

Are you rational or dogmatic?

Are you dedicated to the group's goals?

Are you dependable? Can others count on you to do your part?

Can you provide constructive feedback without being negative?

This study and reflection took the rest of the week. It was a new discovery for this group. In the past, the researcher had the privilege of conducting different training in leadership development. But this was focusing on self-examination.

The second week of the seminar was started by a presentation of the program development methodology for community development and a project planning guideline. This section was a short summary that includes all the basic project information briefly at the completion of a project outline. The purpose of this section was to give an overview of the project's objective, the program activity, intended benefit, and total input in the life of the community.

After two days of formal and informal presentations, the group took action in forming or conducting a community assessment for new project proposals for their community.

The purpose of the assessment was to identify the course of action they would be to taking collectively in response to the community issue. Assessment works best when the discussion is not limited to like-minded people. It was helpful to invite leaders from different work experiences to participate in a process aimed at improving their community.

The guiding principles for community assessment and writing project proposals were:

1. Identify a community issue that people seem ready to take action on.

2. Invite a group of people representing all sides of the issue to participate in a dialogue about ways to respond to the issue.
3. Works as a group to describe the issue:
4. How are people affected?
5. What is most valuable to you about living in this community?
6. Identify three responses to the question. "How can we respond to this issue in a way that best reinforces that which is most valuable in our community?"

   Choice A: _____

   Choice B: _____

   Choice C: _____
7. Consider the positive and negative consequences of each course of action, and how each choice could be improved.

Based on the presentation and the above guidelines, the participants produced a Dire Dawa Street Children and Family Support Program project proposal. The detailed project proposal is found in Appendix A.

The field experience also revealed how talented many of the community action leader members were and how unfortunate it is that their talents were not put to use on a regular basis.

CHAPTER SIX

REFLECTION AND SUMMARY

When the researcher looks back since 1984, the process of how the Lord God brought him this far is truly an example of divine guidance. He is thankful for the talent and the wisdom acquired from the working power of Holy Spirit. The beginning of his young life was as a freelance Evangelist. After 25 years, he is serving the Lord in a different capacity, yet fully dependent on His divine provision.

After working in relief and development for over fifteen years, this researcher has arrived at the point where he believes that God has blessed him with various talents and a thorough understanding of how economic empowerment channeled through transformational community can liberate people and their communities. The concept of community action leadership development that will liberate God's people has become a main focus in his spiritual journey.

His personal assessment includes the positive interaction which has produced a strong team to work together not only for this project but to see the project designed by the team being implemented in the future. On a more positive note, the participants and the local church requested him to conduct more seminars for different community action leaders. In addition, the project proposal, which was designed by the group, is being considered for funding.

Concluding Document Overview

In attempt to develop a doctoral project into a usable document that the local community action leaders can use to empower their members and communities, the researcher has produced a manual entitled "Transformational Community Action Leadership Development Manual"

The manual has three major topics:

1. Program development methodology for community development
2. Project planning guidelines
3. Guiding principles for leadership development. These include
    a. Characteristics of community leadership
    b. The process of building the community capacity
    c. Traditional approach
    d. Operating principles.

The doctoral project is supported by the documentation of the body of this paper. The body contains six main chapters that individually add academic credence to the total document.

The first chapter of the body shared the story of the researcher's thirty-year life experience from his youth to the present day. He had given glory to God for who he is and for the purpose of his life. The researcher's leadership character was developed because of the strength given by God. A person who does not recognize his past and his genesis will have a hard time finding where he is heading. In this chapter, he also tried to share his context nation of Ethiopia. This chapter was concluded by his synergy.

The project is also supported by the state of the art for the ministry model, which is Chapter Two. Supporting information regarding the historical background of leadership and leadership development was explored in a detailed way. In addition a profile of one biblical leadership model and one outstanding transformational leader was examined. Their common characteristics of multitalented leadership, visible community involvement, taught discipleship principles and educational background that demonstrated a strong foundation in liberation community leadership was highlighted.

The following chapter covered the Theoretical Foundations—theological, historical, and biblical, including the theoretical foundations of poverty and injustice. After identifying the root problem of the community, community development will take place by helping the people strengthen the community through the community action leadership process. Community action leadership development is a process of change, where people take responsibility for their own lives.

The next chapter entitled "Methodology" described how different methodologies were used in the aid of the project. The outline started with sharing the researcher's passion. This project has been with him for the last twenty years. It is the outcome of his year's involvement in community development and leadership development program. After having the right seminary and distinguished professional and context associates, he used a quantitative method to produce his project. In this, he focused on group training and project assessment in the community.

The last chapter described the field experience with regard to this project.

The main purpose of this project was to design a timely vehicle that would empower the local community leaders with the new information and idea of transformational leadership skills. This vehicle needed to be user-friendly and upgradable

as well as provide the ability to be used by the local leaders. The project developed into a handbook that provided lay leaders with basic information concerning leadership development issues.

As the researcher reflects on the experience, he still sees the faces of the participants as they sat on the edge of their seats asking questions and pondering out loud whether this would work in their community? The excitement the participants revealed during the seminars gave the comfort of knowing that the seminars were a helpful start and that the participants would be able to go back their community or church liberated and discipled enough to teach this transformational information to their community.

Recommendations for the project

The last two years in doctoral studies were an exiting journey to put all of the researcher's life experience on paper. As he worked on this project, he rediscovered some of his valuable past learning. He also educated himself with new ideas and information from his peer group, his mentor, his professional associates, and his seminar participants.

Looking back, what he has achieved so far is so little compared to the need for more study and research. The field of transformational leadership development is a very wide field to master in a short time and to come up with definite practical principles. If he had the time and the resources, he would like to develop transformational leadership guidelines that would help any church or community organization in revitalizing their ministry and creating new programs in the area of their interest.

Therefore, his recommendation is that there is greater need for further study in the area of empowering leadership in all capacities. The concept of putting people first to do what they love is one area that needs to be explored. Through his study and research, he

came across many leaders who have no functional structure in their business or ministry. This needs to be addressed. The other issue is that some leaders, especially in the church, have no idea how to turn their attending members into productive participants in the ministry. This has caused many churches to lose members.

APPENDIX A

PROJECT PROPOSAL FOR DIRE DAWA STREET CHILDREN AND FAMILY SUPPORT PROGRAM

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Dire Dawa Street Children and Family Support Program

Country Situation / Problem Statement.

Background

In 2002, below-average *belg*, or secondary rains (March through May) coupled with delayed and sporadic *meher*, or main rains (July through September) led to widespread food insecurity in Ethiopia affecting rural and agricultural areas, particularly the lowlands and midlands of Southern Nations, Nationalities, and Peoples (SNNP), Tigray, Oromiya, and Amhara regions. The Government of the Federal Democratic Republic of Ethiopia's (GFDRE) Disaster Prevention and Preparedness Commission, along with the U.N.'s Emergency Unit for Ethiopia, issued an appeal on the food security situation in the country on September 30, 2002.

The U.N. World Food Program (WFP) and Food and Agriculture Organization (FAO) estimate that Ethiopia's food deficit in 2003 will be more than 2.3 million metric tons (MT). Increased food aid, commercial imports, and internal production will be needed to meet the deficit. It is currently estimated that 11.3 million people will require more than 1.4 million MT of food aid in 2003 and an additional three million people require close monitoring.

As many rural households, dependent on agriculture and livestock for their livelihoods, have not yet fully recovered from the drought of 1999/2000, the capacity of these affected populations to cope with the current food shortages has been greatly reduced. Efforts to cope by selling assets have left much of the population destitute and have weakened the economy. Along with the perilous food security situation, the ensuing deterioration in health, nutrition, and sanitation conditions have made this a full-blown humanitarian crisis.

Total Affected Population	11.3 million	Source: WFP/FAO
Total Food Aid Requirements	1.4 million MT	Source: WFP/FAO

Current Situation

The worsening humanitarian situation in Ethiopia since mid-2002 has evolved into a food and humanitarian crisis that has the potential to deteriorate even more rapidly in the next several months before the harvest. The humanitarian outlook is dire, particularly if the short belg rains are not sufficient and multi-donor support for the crisis is not increased soon.

While on a national level large-scale food aid distributions that began in July 2002 have stabilized the situation. At the household and village levels, pockets of global and severe acute malnutrition are growing. Recent surveys have shown critical levels (greater than 15 percent) of global acute malnutrition in 24 districts. Relief agencies are struggling to reach many of these areas because of the large territory covered by the drought and a shortage of technical personnel. Given the already alarmingly high levels of global and acute malnutrition, a break in the food aid pipeline could be devastating.

USAID's Famine Early Warning System Network (FEWS NET) reports that, as of March 6, food aid pledges have reached 56 percent of the 2003 food aid requirements, or enough to partially cover needs through the end of June. However, FEWS NET reports that the food aid pipeline is expected to show breaks beginning in late May unless more food aid pledges result in actual deliveries. This is particularly worrisome for some of the worst drought-affected areas which become inaccessible during the peak rainy season in July and will therefore require stocks to be pre positioned in May and June.

USAID/OFDA assessments concluded that the most affected areas are mainly in the Afar Region and West Hararghe, Arsi, Shewa and Bale zones of Oromiya Region, lowland areas of the Amhara Region, Shinile and Fik zones in the Somali Region, and areas of southern and eastern Tigray Region, and SNNP.

USAID/OFDA reports that land preparation is already underway in many areas and in some highland and midland areas, many farmers have already planted. While seeds have been difficult to find on the commercial market, the fact that many farmers are planting indicates that seeds were saved from last year or are still available on the informal market. Much of the success or failure of this year's harvest will depend on the consistency and adequacy of the rainfall in coming months.

Losses of livestock herds are being reported around Shinile and near Somaliland. Many herders have taken their animals into Somaliland in search of better pasture. The number of animals flooding the regional livestock market, even at a reduced selling price, is indicative of the level of crisis the situation is reaching. Depletion of livestock assets, either through distress sales or death, threatens to leave the rural population destitute.

Drought has exacerbated chronic water problems and severe water shortages are being felt in many areas of the country. The water table has dropped several meters in some areas and shallow wells are drying up. A recent **USAID/OFDA** assessment reported villagers traveling much longer distances than usual to obtain drinking water. Water rationing is being implemented in some towns and others are constructing catchments in time for the rainy season. In addition to addressing emergency water needs, the long-term development of safe water supplies is critical to maintaining sanitary conditions and reducing the risk of water borne disease.

On February 21, **WFP** reported that an estimated 76,500 internally displaced persons displaced by the border conflict are unable to return to their land to resume farming activities because of the ongoing border demarcation process and landmine clearance.

General characteristics of the proposed project region

Location

The proposed project region lies in the Eastern part of Ethiopia, between 9 27 to 9 47 N and 41 38 to 42 19 E. The region shares a common border with the Shinile zone of the Somali Region State in the North, East and West and Eastern Hararghe Zone of the Oromia Region State in the South.

Area:
Total area of about 1,977Km. The region is sub divided in to 25 urban kebeles and 29 PAs which account for 9% and 91% of the regions area respectively.

Topography:

The southern part of the region is hilly and mountainous with the highest elevation of 2260 meters above sea level. While the Northern part is low land and plain with the lowest elevation of 950 meter above sea level.

Climate, Rainfall and temperature

The region climate is arid and semi arid by nature. A bimodal rainfall pattern is prevalent in the region with a short rainy season from March-April and a longer rainy season from June- September. The region is a rainfall deficit area with a high rate of evapo-transpiration, revealing the high risk and challenge associated with agricultural development. About 67% of the region receives an annual average rainfall of 500 – 650 mm and the rest 33% receives 850. Maximum, average and minimum temperatures are 32.40°C, 24.0°C and 18.4°C respectively.

Population:

The total population of the region is estimated at 338,900 (2002 Census), out of which 71% is urban and 29% is rural. As per the statistical data, population growth rate is estimated to be 4.1%. The rate for urban and rural is estimated to be 4.8% and 2.2% respectively. Nearly 40% of the total populations are below the age of 14. As a result the dependency ratio is around 67%. The economically active population accounts for 60% of the total population. The unemployment rate is 60%. Life expectancy at birth is 45.9 years for urban population, 50.3 years for rural population for an average of 48 years. Fertility rate is about 4% and is considered to be relatively better than the country's average of 2.3%.

The problems and the need

Back ground.

A census result conducted by the government in July 1997 indicates that there were 5,643 children aged 5 – 14 years in urban Dire Dawa. Out of which 65.6% were on the street and 34.4% were off the street. Genders wise, 3,650 are male 1,993 are female. Presently, however it is believed that the number is expected the have increased to 10,000.

Dire Dawa is one of the major cities in the country where urban disadvantage children are rampant with inadequate of organization to address this social problems. In order to alleviate this problem, The Dire Dawa branch of ARD has initiated child oriented community based urban development programs that partner with the local church.

Target Areas.

Based on the socio- economic survey conducted in 2002, Three destitute and poverty stricken kebeles; namely Kebele 01, 02, and 24 are selected `for education program. Kebele 24 is the most targeted area. A girls support club program, designed to support female student of low income families and poor academic performance is being carried out in Dire Dawa comprehensive secondary school

Target Group

The main target group for the proposed Dire Dawa Street Children and Family Support Program is the disadvantaged urban children. In particular street children, sexually abused and exploited children, children in conflict and abused children. We also will bring assistance to their families, the youth and the

community in which the children live through different programs that are geared to serve the children

Proposed activity.

- To provide urgent food and medical assistance to three hundred (300) street children and fifty (50) homeless families.
- Advocacy and awareness raising program with our Church partner and the community. Several awareness programs will be conducted in the church and in the community where most of the urban disadvantage children's are located.
- Non-formal education. In collaboration with the local community and with our partner church we will establish a non-formal educational center for street children.
- Health education. To organize health education programs for youth on family planning, reproductive health & HIV/AIDS
- To provide emergency food supply to our immediate community members to the victims of HIV/AIDS
- To build the Children's Rescue Center. This will accommodate 300 children for feeding and educational purpose.
- To build a medium sized warehouse for relief aid storage.
- To appeal to the donor agencies in North America for ten / 24 foot container food aid for the above project

Net working and Partnership.

Africa Rural Development Ethiopia mission will partner with the Dire Dawa Meserete Kristos Church which is one of the main leading churches in the community. MKC has four active churches in the community. The church will be taking part in providing facilities and in its ability to access and mobilize the community for the above service.

Future plans.

The above proposed activity will be for one year. The project will take action on October 2003 until the month of September 2004. During this year we will be also be preparing a five year strategic plan for 2004 - 2009. The future plans will strengthen its existing service, expand its programs and add new target groups within the city limits.

Monitoring and Evaluation

Evaluation of the project will be done every three month by the local personnel and our partner church. The evaluation will include the progress of both the day to day work and the monthly work. A six-month project evaluation will be done by the sponsoring agency, local partners, and by the local community representatives.

Project Organization.

ARD has one legal representative who is in-charge of the ministry and coordinating project with our partners. More staff will be added based on the response of our fund rising. For the months of September through December we will be using volunteers from our partner churches and the community. The first six months will give us the opportunity to design a framework and a time line for the future of on-going programs. In general, this first project will be used as entry point to the community.

APPENDIX B

COMMUNITY ACTION LEADERSHIP

DEVELOPMENT MANUAL

PROGRAM DEVELOPMENT METHODOLOGY FOR COMMUNITY DEVELOPMENT

A.1. WHAT IS COMMUNITY-BASED DEVELOPMENT?

One way to define community-based development is by examine what activities people in a community go through to solve their problems. After twenty years work experience in rural development in East Africa, the following steps were the main factors to take us through the process. These steps are characterized by constant dialogue and feedback among members until the problem is well identified and solutions are sought.

2. SELF-SURVEY AND PEOPLES' ASSUMPTIONS

People collect their own information and conduct an assessment of their needs. Peoples' surveys usually focus on FELT NEEDS, what is immediately required for their daily survival and comfort. They brainstorm ideas and start to give reasons why a problem is occurring. This is how ASSUMPTIONS are formed. ASSUMPTIONS are based on beliefs, attitudes, and knowledge people already have concerning their problems. For example, a mother with a child sick with diarrhea becomes worried and exercises her felt need: to STOP THE DIARRHEA! She may not "see" the importance of treating the dehydration that could ultimately kill the child.

3. NEEDS IDENTIFICATION:

Through discussions, dialogues, arguments, and questioning, people's awareness will be raised concerning the extent of their problem. This will focus more on real needs. For example, a mother begins to understand that the child's poor and weak condition is due to dehydration, and that the child needs fluid replenishment.

4. SETTING GOALS AND PRIORITIES:

The community members involved now can identify what measurable results they wish to achieve to solve their problem. They look at what resources they have locally to accomplish their goals. In setting goals, the following questions should be asked: Will the goal promote dependency or self-reliance? Are the technologies relevant and cost effective? Are the goals realistic? Do they integrate well with other desires for improvements?

For example, the goal of mothers may be to learn better diarrhea management in the home, and join with the health worker in group discussions on a regular basis to prevent oral dehydration of the sick child.

5. HOW TO THE IMPLEMENT GOALS

The community action leader is ready to design their project and select the means of implementing it. They also must consider how compatible the goals are to one another. Members can decide to emphasize production goals or social goals in finding solutions to their problems. Their projects utilize local expertise—health workers, agricultural extension workers or water engineers as needed. Technologies will be examined and adopted by users who will determine their relevance. Training programs can be devised so that some facilitators can be prepared to supervise activities and monitor progress.

For example, mothers should organize their activities so as to ensure that proper rehydration methods are understood and practiced. Perhaps they might present a play about child diarrhea problems for leaders and other community members that shows improved practices and creates awareness on the dangers of dehydration in children.

6. EVALUATE PROGRESS

Throughout the process of surveying for identifying needs/setting goals/implanting activities there should be an on-going assessment on whether each step has been fulfilled properly. This on-going process provides constant feedback from community members. They assess their progress through dialogue, listening and reflecting. Without these activities, members will never really know or understand their purpose for making additional efforts. They assess over time the impact of their activities, make changes and redefine their priorities where necessary. In short, participants in development become managers of their own progress.

For instance, mothers will solve this now by treating a child having diarrhea early with continued breastfeeding and the giving of fluids and salt-sugar solutions. Their practice will improve the child's health more effectively.

7. EDUCATION/TRAINING:

When people do become involved, they decide what they want to learn and determine the way they wish to learn. They may form their own learning groups whereby discussions, information select one of their representatives to go for certain training in a skill in order to teach the others. A group of mothers may agree with the health worker to be trained in proper home diarrhea management practices so that they can assist their neighborhood in the new practice.

B.1. WHAT IS COMMUNITY PARTICIPATION?

Community action starts with awareness, and awareness starts with group discussion and interaction regarding a common problem. Participation in this process, therefore, takes time. It is an effort needs to be given to the process. Communities or

villages are made up of several organizations, interest groups of people, and individuals who interact and influence the welfare of one another. Any improvements in living standards or food production, or health care, are all interconnected just as people in the community are. For example, everyone has health needs. There are official channels for the control and management of health need through the Government Ministry of Health and its health personnel. But improving peoples' health status also requires support from community institutions such as schools, influential people and leaders, and community spirit. It is this spirit, or desire, that shows them the way they can become better aware of their health problems, discover sources of their health problems, and become interested in finding solutions by doing the following:

- State their problems so that objectives to overcome them can be set;
- Identify and carry out campaign activities that correct the health problems.
- Find and use methods for preventive health care that are locally acceptable and appropriate;
- Evaluate community undertakings for health improvements.

2. COMMUNITY-BASED DEVELOPMENT

Community-based development should take place through already existing organizations. These are:

(a) Women's groups;

(b) Volunteer groups;

(c) Religious guilds;

(d) Youth clubs; and

(e) Village development communities.

Development that emphasizes the maximum participation of a community is more difficult to design and implement. Development generally requires social learning, risk-taking, co-ordination skills, patience, and people's time. If participation is to be effectively managed, then there must be incentives for community people to participate. Incentives and rewards are essential ingredients to ensuring participation; people want to reap what they sow.

C. FORMATS FOR COMMUNITY INVOLVEMENT

1. Some communities are rigidly organized with a standard hierarchy of leadership that directs people "from above." At the grass roots level, Peasants Association in rural Ethiopia are well organized with set standards and procedures for implementing community activities in a collective fashion. Other communities are more loosely structured. In Kenya or Uganda for example, where state-imposed chiefs run the administrative affairs of the different areas but the farmers are free to form their own associations. A development worker needs to understand the complexities of communities and the stratification patterns within the community, income, ethnicity modes of production, levels of administration, local elites, the organization of the poor and who their spokespersons are.

2. What are the ways people get involved? Consider your community as a group of individuals interacting with each other for various reasons, in various places and at different times during the weeks and seasons. Examine:

- WHERE people meet.
- Why they meet
- What they talk about.

- How they travel to come together,
- Who individuals discuss with, and
- When they tend to congregate.

You will find that communication in your community takes place at the marketplace, at the water well, at neighborhood social gatherings in home, at the mosque or church functions, at sporting events, while traveling to and from the fields or from community centers.

3. There are two approaches to getting people involved but one is more effective than the other:

(1) The deductive economic approach is one in which the leadership decides what is best for the community and plans with a centralized budget to build or develop a project based on top level approvals. Leadership or funding agencies own and manage this type of project. Community members are merely participants and some, but not necessarily all, may become beneficiaries. This constitutes a community-oriented approach whereby an outside agent of change institutes changes on a community.

(2) The inductive social awareness approach is one in which a group of villagers decide to host a campaign or project with locally available resources through a process of needs identification and objective-setting. The village participants own and manage this process and reap the benefits from their efforts. This constitutes a community-based approach whereby change is instituted from within according to the collective will and set goals.

The inductive approach often ensures longer-term sustainability of a program mainly because the participants control and manage it. The deductive approach, however,

does not always sustain the necessary motivation and incentives requires for participants to " stay on the job" because management decisions are made by non-participants, i.e., government bureaus and/or outside agencies.

D. LEARNING METHODOLOGIES

To ensure participation by all members of the group that is trying to solve a problem, a group process of dialogue, problem-posing inquiry, and solution-finding is usually more effective than decisions made from authorities and distributed to the grassroots. The first is considered a "top-down" approach to developments; the second a "bottom-up" approach. It is a balance between these two approaches that community-based methodologies need to consider.

Why is group dialogue and interaction sometimes more effective? People do not learn much from what they are told. They learn from what they think, feel, discuss, see, and do together. Experiences have shown that people remember:

- 20% of what they hear;
- 40% of what they hear and see: and
- 80% of what they discover for themselves.

It is discovery of causes of a problem and the ways to remedy it that highlight the methods most effective to learning and participation in development programs.

E. ADULT LEARNING PRINCIPLES:

In community-based educational programs, it is important to understand how adults learn, adopt, decide, or discard knowledge, attitudes or new practices.

1) Adults have a wide range of experience and can share their own ideas, values and even fears with others. In this respect, they would be encouraged to engage in dialogue where possible.
2) Adults become interested and learn quickly about those things that are relevant to their lives. Their participation in planning, implementing and evaluating programs is necessary.
3) Adults have a sense of personal dignity. Life's events are important to them and they demand respect and recognition of their ideas.
4) As adults grow older their powers of observation and reasoning often grow stronger due to their experience.

This should make their contributions to a learning or development program important and worthy for consideration.

F. FOCUS ON THE LEARNING GROUP

In a project designed to engage people in needs assessment and planning, that group will essentially be learning, discovering, assessing and identifying what they want. In order to make the process practical, the group should be small enough to manage (around 20 people) and the climate such as to allow for everyone to speak their own minds. This is the beginning of raising standards of critical awareness. The bigger a group is the more skillful leadership and definite structure is needed in order to enable everyone to contribute freely and feel satisfaction from the meeting.

G. DIFFERENT-GROUPING FOR DIFFERENT PURPOSES

Depending upon the needs of a community or development of a project plan, different groups of people may be required to do the various project development steps. There are peer groups, such as women of child-bearing age that have common interests, groups that meet to guide or supervise various village activities, and there may be planning groups related to churches, youth clubs, or regional groups. Where the groups are more intimate and members have more in common, they will express themselves more freely than in groups that are more rigidly structured and have more formal agendas.

WHAT THEN ARE THE TYPES OF METHODS TO BE CONSIDERED IN UNDERTAKING A COMMUNITY-BASED PROCESS OF PROJECT DEVELOPMENT?

1. FOCUSED GROUP DISCUSSION THROUGH INQUIRY.

One effective method is gathering a group around a common problem ready and involved to take action. This method consists of asking questions to a group for purpose of raising discussion but not always answers. Discussions help to organize people's ides and enable them to state their problem. Inquiry or questioning also helps to guide participants through the cycle of evaluating their own progress and d needs

Sometimes meetings which do not have clear topics or effective facilitators who animate the discussion can be boring. Such meetings may achieve little, also, if participants leave with NO ACTION! A focused group discussion wants to do just the opposite:

- It has clear, probing questions about a critical topic.
- Topics aim at a specific group, like young mothers.

- Discussion builds on each other— praise awareness first, state problems, discover remedies, plan activities, and arrive at solutions.
- Focused group discussion sets up a process of LEARNING new knowledge, ADOPTING better attitudes, and practicing more effective methods.

The focused group discussion uses inquiry to focus on topics. The group facilitator asks probing questions for discussion. Responses to the questions bring out differences of opinion within the group. As a result, the discussion devolves into a variety of responses, viewpoints, suggestions, and remedies. It is without feeling threatened or embarrassed about a particular practice.

The focused group discussion allows participants to explore issues and solutions, thereby building confidence and awareness among themselves. Any initial timidity or unresponsive behaviors may change as people become stimulated and involved.

2. PROBLEM-POSING QUESTIONS

Problem-posing questions themselves bring out information inductively. For instance, a picture that shows sanitation problem in a neighborhood can be discussed through a series of questions.

- WHAT is the problem you see (in this picture or in the environment)? Response: children defecating in the bush and broken bottles lying on the ground!

- Why does the problem exist? Response: ourselves through self-awareness; school children in a campaign, and a renewed leadership.

- HOW can new help solve the problem? Response: developing new ways to spread proper messages; model behaviors by aware community members, and campaigns in primary schools.

- When does this problem usually occur or WHEN is the best time to spread messages about correcting this problem? Response: during school holidays or when mothers are not busy with household chores.

From these questions and responses, the group generates ideas and themes for improving their own environment. These themes act to stimulate further discussion and serve as the basis for the questioning method. The participants are usually encouraged and excited about returning for further discussions as long as the discussion is carefully managed by a skilled facilitator and discussions lead to action planning and implementing activities.

3. VISUAL STORIES

Sometimes, in order to create a more realistic "picture" of a situation from awareness-raising, pictures are used in a sequence that tells a story. Various games and arrangements can be done with pictures just as we would do a puzzle or math equation. Visual stories can accomplish several objectives in developing a program of action. These objectives may include:

(a) Reviewing with participants specific messages about a treatment, for instance, a Ministry of Health flipchart showing the stages of leading child diarrhea.

(b) Presenting a problem for discussion and acting as discussion-starters, creating interest and a purpose for considering more deeply a problem. An X over the

sketch of a baby's milk bottle conveys the meaning that there is something wrong with the bottle and affords discussion about what the problem is.

(c) Allowing the facilitator to learn and understand imagery, confusion, beliefs, understanding, discovering the bases of their understandings. For instance, arranging pictures that discuss importance of giving fluids (including breast-feeding) to the child having diarrhea with health worker trainees can bring out their lack of emphasis on the importance of breastfeeding.

In short, visuals help facilitators and participants acquire new knowledge, discover attitudes, and determine what correct or incorrect practices people do to handle a specific issue, raising interest during the course of a group's interaction. Visuals aids help participants to talk about a problem and to find solutions. A visual, therefore, should be clear in its message. Remembers, questions while showing the visuals will help observers to see the proper messages.

4. ROLE PLAYING

Role-playing is a type of drama whereby individuals act out a story and pretend they are living the roles of real characters found in their village or in an environment. The use of the role play is appropriate for creating awareness about a problem, demonstrating what conflicts or issues exist in one's environment or for stimulating discussions about how to find a solution to the problem. It is a way to teach a message with everyone involved and enjoying it!

In some countries, the play is referred to as "Popular Theatre" or "village drama". The effects of role playing are mainly:

- to offer opportunities for people's participation in examining a problem;
- to reassess for awareness-raising about a community issue;
- to convey messages, knowledge, attitudes, and behaviors that can help alleviate the problem;
- to simulate the problem which participants can act out and internalize (as through it is their own problem);
- to effectively reach a wide sector of community social strata, including leaders, school teachers, elders, youth, etc.
- to provide a forum for debate and discussion about the problem acted out;
- to build confidence among participants to talk about critical issues in their lives and to exchange ideas and plans about alleviating the problem.

5. DEMONSTRATIONS

Demonstrations show real life situations and can involve participants in a development effort to see better their problem. There are visual demonstrations whereby participants watch or monitor any changes through observation. Such a session might train mothers in growth monitoring techniques and select a child for the whole group to watch over a period of time in its health growth status.

There are story demonstrations that use a physical aid to tell how to do a practice correctly. For instance, if mothers want to demonstrate how rehydration of their child works, and a real child cannot be used, obliviously, for a quick demonstration, then the demonstrations could use an empty sown animal skin (used for carrying water). By filling

the empty (dehydrated) skin with fluids, the demonstrators show how to rehydrate the child.

The filling can take on a stroy, that as the demonstrators puts fluid into the skin sack, he/she mentions whether it is breastfeeding, or lemon juice, or Oral Rehydration Solution, or other foods.

The advantages of group demonstrations are that a larger group can be divided into smaller units, given demonstration items to work with or bring them to the meeting from their own environment and present their stories to the larger group. In this way, the smaller groups can provide opportunities for discussion, and/or suggestions for all its members.

DESIGNING THE COMMUNITY-BASED PROJECTS

After creating awareness and interest among a group of people desiring change in their community, it is time for the project design process to take place. In order to ensure that the project will be community-based, participants should be involved as much as possible during the various phases of the design process. This involvement has two effects:

(1) It creates a sense of purpose and ownership among the participants who become the beneficiaries; and

(2) It sustains motivation and goal achievement among the participants who become activity involved in the activities of the project.

STEP 1: PURPOSE STATEMENT AND ASSUMPTIONS

This step is often completed during focused group discussion or other types of awareness-designating activities to find out what problems villagers want to correct. In the community questions to ask during this Step 1 might be:

(a) What is the reason for doing the project?

(b) What study or criteria is the project based on?

(c) Who is affected by the project?

(d) From what information are assumptions formulated (i.e. perception and/or researched results?)

STEP 2: NEEDS IDENTIFICATION

This step identifies not only what is wanted but who has that need. It helps determine the degree of participation of those in need and in defining their terms.

(a)Who has identified the needs (i.e. donor, community and/or authorities, etc.)?

(b) Who has the problem?

(c) How has the needs identification been carried out i.e. by questionnaire? Oral/written investigation, and observation and/or community discussions)?

(d) In what ways has the process included local participation?

(e) What current situation existed before the project started in order to measure The impact and change of the project's benefits later on, i.e. baseline survey?

(f) What appear to be immediate and long-range technical inputs required sustaining the project, i.e. technical needs?

STEP 3: GOAL SETTING

This setting of project goals should be an extension of the needs identification process. If needs and goals are established by, let's say, the NGO, without participation of the beneficiaries, then we can call this project design process "top down"; when the beneficiaries have fully participated in the needs and goals establishment, then we can call the process " bottom up" and community-based.

(a) What are the types of criteria upon which the goals are set, i.e. physical criteria, social change behavioral and/or attitude change?

(b) What is the overall set of behavioral changes desired?

(c) What are the long-term and short-term development goals?

(d) Is the community moving towards dependency or self-sufficiency?

STEP 4: PROJECT IMPLEMENTATION STRATEGIES

There are six components of the implementation stage: objectives of the activities; the methodology carrying out the project design; the activities themselves and what they aim to do to be successful; constant evaluation of the activities achievements; and cost benefit analysis of how effective spending of project funds has been in achieving goals.

I. Objectives

(e) What do we want to achieve based on the needs and criteria established?

(f) What behavior do we want to change or produce?

(g) What are the short-term and long-term objectives of the project activities?

II. Methodology

(a) What administrative style should be set up to ensure decision-making by both participants and managers, i.e., what teamwork concepts exist?

(b) How the project to be is managed, i.e., what opportunity is there to ensure maximum local participation?

(c) Who manages the project, i.e., who are the coordinating implementers?

(d) How are the activities to be carried out?

(e) In what time frame are activities to be carried out?

III. Activities

(a) State individual objectives of each activity in terms of any physical, attitudinal or behavioral changes desired.

(b) How will the project best be implemented? What suitable technologies will be used to carry out the activities, and how will they be selected?

(c) Who will manage and/or conduct the activities?

(d) When will the activities start and be completed? Dates, phases, and overlapping activities should be indicated.

I.V. Training Needs

What kind of training is appropriate and for which skills? Farmer skill assessment, learning codes and needs of participating farmers, and/or distribution of labor according to skills.

What are the short and long-term training needs of?

(a) project staff; and

(b) project participants (community members);

What training method is best? Project staff in the field may require on-the-job training accompanied with practical duties in the field or in an office. Project staff not in the field can have in-service management training through short seminars and discussion groups.

How does the training increase skills in working with groups of project participants, skills in social awareness, leadership understanding socio-economic problems of the community? Project staff and participants may require facilitator skill-training group dynamic skill training, counseling skills, helper role understanding.

Animator skills for working with the participating farmers to increase their motivation and help sustain their interest and activity in the project may also be necessary.

V. Evaluation

To what extent have overall project goals been achieved? Have activity objectives been achieved? Production goals were 100% achieved; a cash flow in the co-operative was in evidence, and row planting was done correctly and efficiently, etc.

What impact has the project had on skill development of participants, the benefiting community, planners facilitators, local authorities, the environment, others? Were real needs identified?

- Assumption correct?
- Goals attained?
- Objectives realistic?
- Methods effective?
- Activities carried out in a timely fashion?
- Training needs properly identified and met?

VI. Cost/Benefit Analysis

What social and economic benefits have occurred as a result of material and non-material inputs for the project input for the project? (i.e., cost of a service versus rate of usage of service).

How could the use of local resources be maximized and external inputs minimized? Train farmers to care for their oxen so they are strengthened sufficiently to plough in time before planting; skills of farmers in planning a project and executing it are maximized, etc.

How could costing be improved? By working in co-operatives and improving the management of services, by timely harvests and marketing in area of demand, etc.

What other options could make the project more economically efficient? Discussion groups of farmers for economic assessments; having outside planers and decision-makers listen to and advise project participants, etc.

STEP 5: FOLLOW-UP REDESIGN

From the evaluation and general assessment of the activities of the project, project participants will learn what changes or adjustments need to be made to improve their project. This is important time for growth, having learned from past mistakes, and making changes humbly and positively.

What was learned from the evaluation? Many strengths and weaknesses can arise but a balanced view between the two is necessary. Farmers may have learned that their production goal to start with, or that setting up a co-operative before having a proper training, was not wise, etc.

Of the aspects of needs identification, statement of purpose and assumptions, goal seeking, and choosing project strategies, this may need:

- Alteration?
- Expansion?
- Deletion?
- Clarification?
- Supporting evidence?

Answers may point to needs to expand the number of participating farmers, or clarify schedules of participation, or show better evidence that the cash flow and income is realistic for a new project, etc.

PROJECT PLANNING GUIDELINES

1.0 EXECUTIVE SUMMARY

This section is a short summary that includes all basic project information briefly upon the completion of a project outline. The purpose of this section is to give an overview of the project's objectives, programs; activities intended benefits and total inputs in a nutshell.

2.0 INTRODUCTION

This section among other things include,

- How the project came to the attention of Field Office.
- The kind of assistance and intervention required.
- The project's relevance to government's development policies and plans
- Brief description of Field Office's experience in community development programs by exemplifying knowledge of the alleviation of community development constraints.

3.0. RATIONAL OF THE PROJECT (BACKGROUND & JUSTIFICATION)

This section includes the identification of problems of community development in the area in question and the felt needs of the community. Problems and felt needs should be precisely stated and whenever it is possible the magnitude of the problems should be quantified.

3.1. Problems and need identification of the project in terms of:

Agriculture_____

Soil conservation and a forestation

_____

Insfrastructure_____

Social service mainly health_____

3.2. What are the consequences of the above problems?

_____

_____

_____

3.3. How were the problems and needs identified? By whom?

_____

_____

_____

3.4 Specific Goals and Objectives of the Project

This is a very important section since it constitutes what the project intends to accomplish. Goals and objectives need to be directly aligned to problems and need assessments. The objective statement is a broad statement that outlines the overall purpose and outcome of the project.

Example: To increase the agricultural production in Project A. To improve the nutritional status of the community in Project B.

Whilst goals need to be quantified:

Example: To increase the agricultural production in Project A. by the amount of quintals in this time.

To improve the nutritional level of the community in Project B to this level in this time.

4.0 DESCRIPTION OF THE PROJECT AREA

A brief note describing the geographical, physical, socioeconomic, and cultural set up of the project area.

4.1. Physical Description of the Area

- project location
- climate (rainfall, temperature pattern)
- altitude
- accessibility
- land use pattern
- soil type
- Source of water supply . . . etc.

4.2. Community's Socio-Economic Condition

This provides al the necessary information to understand the existing community's situation in relation in the identified needs and proposed project interventions.

This includes:

- Total population and number of farm households
- Demographic data
- Social and cultural level of the community
- Major occupation of the community

- Nutritional status
- Average land holding size
- Crops grown in the area and their proportion
- Average yield per hectare by type of crop and total production
- Livestock ownership by type
- Sideline economic activities/non farm activities
- Social service situation including major health
- Problems, available health facilities, schools ....etc.

5.0 INTERVENTION STRATEGY:

Explain all of the projects' possible intervention strategies, including the community's participation, starting from project design up to evaluation.

6.0 PROJECT INPUTS

Project inputs are the resources required for executing the project in a given time frame. Projects inputs are obtained from a respective, community itself either in labor, material or cash from external assistance or a government contribution project cost breakdown should be worked out in contribution project cost breakdown should be worked out in detail including the number of units or inputs required for each year, the unit cost, and the total cost for all inputs.

7.0 ORGANIZATIONAL AND MANAGEMENT

The organization and management of the project is a brief outline of how the project is organized and structured:

- Project's organizational relation to the headquarter
- Project's linkage to local government's organizations

- Staffing
- Role and responsibility of different projects stakeholders
- Functional relation among community, project staff and local government agencies.

8.0 EXPERIENCED BENEFITS

Project outputs include quantifiable and non-quantifiable direct and indirect in which some of them include:

- Quantifiable benefits in terms of outputs and service e.g. yield/No. of health posts
- Non-quantifiable benefits in terms of outputs and services e.g. attitudinal changes
- Indirect benefits and services (trickle down effect) e.g. other derivative benefits
- Overall developmental impacts. Environmental rehabilitation.

9.0 MONITORING AND EVALUATION

This section explains reporting schedule and methodologies applied for project's monitoring and evaluation.

9.1. Project monitoring

- day-to-day supervision
- periodic financial report
- Periodic physical monitoring (measuring project's output against inputs).
- Preparation of quarterly and annual reports.

9.2. Evaluation

On-going evaluation to measure project's progress and take corrective measures. This includes all community leaders, including beneficiaries and the relevant local government organizations. Exposit evaluation is taken at the end of project life in order to measure its overall impact, reliability and sustainability. Again all the leaders should participate in the process of evaluation.

THE GUIDING PRINCIPLES FOR LEADERSHIP DEVELOPMENT.

CHARACTERISTICS OF COMMUNITY LEADERSHIP DEVELOPMENT PROGRAM

PRINCIPLES FOR PLANNING AND CONDUCTING CLD TRAINING

I have identified seven principles for planning and conducting CLD.

1. Let Participants Be the Designers

The program should be designed by representatives of the desired participant group. Keep the *"leadership for what?"* question at the forefront of the planning efforts. This will help fix the desired outcome clearly in mind as possibilities are considered.

2. Include the Greatest Possible Diversity of Participants

Diverse participants bring a broad array of perspectives into the learning, which provides a richer and deeper experience for all. All types of diversity should be considered when determining an audience for the program: racial, ethnic, generational, gender, geographic, and economic.

3. Use Experiential, Participatory Learning Processes

Hands-on, learning by doing, participatory approaches which allow participants to draw on their knowledge and experience are the most effective learning methods. Challenge each resource person to be a facilitator rather than a teacher, and to involve participants rather than lecture. As "homework," require participants to take on a leadership role new to them. People learn more from reflecting on real-life experiences than from book or classroom learning.

4. Build a Sense of Community among Participants

Building a sense of community means developing a sense of trust and friendship. This is done in a number of ways.

(a) Have participants spend significant amounts of time together—several days in a row as opposed to a few hours several different times.

(b) Allow time for socializing and unplanned, open time for meaningful interaction.

(c) Make the program fun and exciting.

5. Allow for Flexibility

Be sure to build in flexibility so that plans can be changed to meet the needs of the group as the program evolves.

6. Allow for Reflection

Build in time for reflecting, alone and with the group. This is a time for participants to think about and share what they are learning from their experiences. Dialogue is a good method for engaging a group in reflection. Also allow time for reading.

7. Plan for Continuing Leadership Education

Build in a process for the continued involvement of alumni, and for their continued growth in leadership.

CONTENT—TOPICS AND PROCESSES

Self Development

Self-understanding is essential for effective participation in leadership. Leadership develops from the inside out. Leadership is action and action, to a large extent, is guided by one's beliefs and values (philosophy) that are often unexamined. Therefore, an important element of a leadership development program is to ask in various ways: Who am I? Who are you? Who are we? What do I believe? What do I value? How do I connect what I know with what I learn with what I believe with what I value with how I act? This includes looking at how I act to develop insight into what I believe and value. "Who am I?" and "Who are you?" include "What are my and your assets?" "What is my and your personality style?" "Who are my and your ancestors, heritage, and culture?" "How have historical events shaped my life and values and beliefs?" "What are my and your intelligences (multiple intelligences)?" True Colors makes a good foundation for understanding one's motivations for leadership, and for future work with teams, groups and the public.

Communication tools—such as working with the media, speaking, making introductions—are important to build confidence in the emerging leader to take on new and larger roles without learning from the school of hard knocks. This can sometimes be built into each program. Be carefull that this section does not overwhelm other subjects.

Group Processes

We have identified seven topics related to group work that are important leadership functions.

1. What is leadership?

This involves a look at evolving approaches to leadership, the conditions that make different approaches effective, and how one's own beliefs about leadership affect one's leadership perceptions and behaviors. Emphasis should be put on viewing the leadership development process as a journey that is different for each participant, and the responsibility of each individual.

2. What is facilitation?

Participants should learn and practice facilitative leadership skills, including the ability to be objective and withhold personal opinions at times. Emphasis should be put on leadership as a group process not on the leader; on leadership as betterment of the community not only the betterment of self; and on the interconnected and interdependent nature of community living.

3. How do we build a sense of team or community?

Participants should be involved in team building and community building activities that develop trust and respect. Goals should also include understanding and practicing group or team roles.

4. Visioning—how does it happen?

This involves teaching participants to think futuristically, as well as practicing various methods of leading a group in visioning processes.

5. How do we make decisions and plan?

Participants should learn processes for generating and sorting ideas, for making decisions based on consensus, and for planning collective action and follow-up.

6. How do we manage conflict?

Participants should explore the constructive role of conflict in broadening our thinking and deepening relationships, as well as processes for facing and working through it.

7. How do we learn from our experience?

Learning how to reflect on experience, individually and as a group, and how to evaluate our actions are important leadership abilities.

Community Understanding

Knowledge of the following six topics was identified as important for effective community leadership.

1. What are key community issues? How are they inter-related, or systemically integrated?

2. What are community assets and resources? Delineating these can be a great networking tool. It can relate unique characteristics of your community and serve to bridge those cross-community rivalries that build up from some past transgression or lack of communication or diversity.

3. What is civic participation? How does public leadership work?

4. What are the strengths and weaknesses of our community? Who are the people and what are the procedures and institutions under which it functions?

5. Demographics—How are the audiences changing? What is the gender, racial, and ethnic composition of our community? What are the economic conditions and the workforce this brings with it?

6. How do effective boards work? What does it mean to be an effective board member?

Framework for Community Action Leadership

The task force concluded that leadership development for the 21st century is holistic: it is centered in groups or organizations, rather than individuals, and engages the group in heart, mind, spirit, and energy. The driving forces of this philosophy, then, are community, the heart of a group's leadership; vision, which engages the spirit; learning, which stimulates the mind; and action, which compels energy. From this point of view, leadership development shifts from individual-centered to collective-centered; from a packaged curriculum to an evolving, customized educational process focused on building relationships; and from discrete leadership development programs to leadership development embedded in concrete issues identified by the participants in the process.

The particular niche of a community-based, development effort was labeled community action leadership development (CALD) and defined as the development of energized communities of co-leaders and co-learners committed to concerted action toward a collective vision. The framework can be thought of as the intersection among the related domains of community development, organizational development, and leadership development. Community development is the nurturing of a group's spirit and the growth of its commitment, identity, loyalty, and willingness to work for a common goal. Organizational development is the increase of a group's capacity to engage in concerted and effective action to achieve group goals. Leadership development is the growth of

individuals' capacities to facilitate community development and organizational development. From this perspective, community action leadership development is leadership development for community organizations. It aims to develop individuals' abilities to build both a group's community spirit and its capacity to engage in effective action.

A Conceptual Framework for Community Action Leadership Development

The framework is composed of four parts. The first part, described earlier, is driven by a holistic philosophy of community, vision, learning, and action. These forces form the outline of the task force view of leadership. The second part of the framework relates these elements to seven action-based values. The third examines the roles of designated leaders in promoting community action leadership. The fourth part applies methodological principles to these values and processes in terms of both method and content.

Action Values

The seven action values embedded in the CLD definition:

1. Visioning Together. Developing a shared vision that is future-focused and built on a group's strengths is an essential starting point. Visioning engages the spirit, gives meaning and purpose to group efforts, and allows members to rise above self-interest and maintain motivation. A shared vision provides a boundary for action.

2. Leading Together. In "ladleful" organizations, leadership roles are shared and everyone takes responsibility for group process and action. Trust, developed in part through honest and open communication, is the foremost requirement.

Designated leaders promote the development of each person by modeling, inspiring, teaching, delegating, and serving.

3. Learning Together. Effective CLD is based on knowledge, which provides substance to a vision and informs action. Group members bring knowledge but also build knowledge through learning cycles. Learning cycles involve planning, acting, and reflecting together.

4. Building Community. At the heart of CLD is a caring community with strong, trusting intra group relationships forged by visioning, leading, learning, and acting together. A sense of community is reflected in feelings of identity and commitment, in acceptance and appreciation of diversity, and in constructive processes for examining and mediating conflict.

5. Developing Energy. Collective energy is a group's ability to develop or obtain the resources necessary to achieve its goals. To nurture it, a group must focus on organizational development or capacity building. Collective energy requires promoting collective ownership in visioning, learning, planning, decision making, and action.

6. Acting Together. Acting together focuses collective energy and gives life to a vision. The action process requires teamwork, political analysis and strategizing, and the astute organizing of a community's assets and resources. Facilitators—designated leaders or consultants—must be committed to the process, dedicated to the welfare of the group, and detached from a need to hold power and control.

7. Communicating. A group engaging in CLD must have strong interpersonal communication. Improving communication requires the practice of dialogue—listening to understand, reflecting on one another's opinions, keeping open-minded attitudes, and ultimately, discovering common ground amidst diversity. Collecting and exchanging valid and reliable information builds trust, contributes to effective co-learning, and helps ensure relevant and well-targeted actions. Networking is an effective means of forging wide-ranging linkages that can lead to collaboration and community building with others in partnerships and coalitions.

The Role of Community Action Leaders

Communities committed to being ladleful are not leaderless. Designated leaders under this conception, however, do not fit the common notion of leader as hero. Rather they are designers, teachers and stewards who practice the following six principles of community action leadership development. The first four are methodological, involving learners in processes that they will use, in turn, as leadership facilitators. The other two are content principles.

1. Facilitation. Leadership development efforts should be based on informal or non-formal teaching, better described as facilitation. CLD involves facilitating the development of a cohesive learning group which values diversity and explores conflict constructively. This process is based on respect, encouragement, and community building.

2. Learner Focus. To customize leadership development, learning facilitators need to understand the context in which their leadership is situated; the learners' needs, desires, and strengths; and the issues being addressed. The most effective method

of ensuring relevant, tailor-made CLD is to give participants control of the learning process by engaging them in an on-going process of visioning, planning, decision making, and reflecting about their learning experiences.

3. Leadership Focus. Learner-focused leadership development does not mean leader-focused. Leadership exists as a set of relationships among group or organization members; and everyone in the group has leadership potential and can play leadership roles at various times. This view implies a group-centered approach to leadership development, one centered on organizational development and capacity building.

4. Issue/Action Focus. Out-of-context leadership development programs have limited impact because the transfer of learning to real-life situations rarely happens. Therefore, CLD efforts that aim for long-term impact must incorporate learning centered on real issues that groups are facing, learning in action, and on-going reflection or collective self-examination.

5. Non-Prescriptive. The content of CLD efforts cannot be prescribed. It must be determined with and by participants. The first meeting could consist of an overview of community action leadership, an outline of possible content areas, and an organizational diagnosis exercise. The outline could be organized around the seven action values, subdivided into many more specific topics to choose from.

6. Process as Content. In many ways, the process or methodology of CLD efforts is the content. By being part of a CLD learning group based on the methodological principles described above, participants can learn facilitation, community building,

teamwork, group planning and decision making, organizational development, conflict management, and group reflection.

The Process Building Capacity

Extension's Role

Providing a perspective

Increasing the knowledge base.

How?

- Through developing skills
- Through helping strengthen the environments

Traditional approach

Helping people and communities through identifying their problem, through evaluate their choices and through gaining access to resources

Operating principles

Begin where the community is.
Allow participants to define the process to build relationship.

1. Learning about the community

Why?

- Learn about economic and social condition
- Develop relationship with the community
- Identify community knowledgeable

How?

- Through the local associations, and public ageneses
- Community organization/ Association
- Community members

2. Joining together

- Existing leaders. The leaderships within the local community organization and association and public agencies.

- Emerging leaders. New leaders elected from the community members.

3. Self-awareness for the individual leadership.

   Questions

   Who am I?

   - What do I believe?
   - How do I work?
   - What are my gifts?

   Who are we?

   Learning and knowing about our self. This will help us to find out that,

   - If we are a good communicator,
   - If we are team builder and
   - If we are able to build trust with others.

4. Participant as designers.

   Vision

   - What to preserve
   - What to create

   Communicating the vision

5. Making decision and planning

   What? Why? How? Who?

   - Generating ideas
   - Valuating options
   - Selecting a strategy
   - Developing a plan

6. Building skills and knowledge on the following key issues, such as:

   - Appreciating diversity
   - Coalition-building
   - Conflict management
   - Correspondences skills
   - Critical thinking skills
   - Decision-making
   - Group dynamics
   - Identifying values
   - Interpersonal relation
   - Leading discussions
   - Listening
   - Networking
   - Running meeting
   - Knowing the community resources
   - Knowing the history of your community

7. Reflection

   How?

   - Individually
   - As a group

   What?

   - Your leadership experience and learning
   - The action taken in community project
   - Continuing working in the community and in the group.

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